विश्रुतचरित्

नवयुग-ग्रंथ-कुटीर ।
(पुस्तक प्रकाशक और विक्रेता
बीकानेर ।

विश्रुतचरित्

OR

the Eighth chapter of

दशकुमार चरित्

WITH

Introduction, Notes, Glossary etc.

BY

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PREFACE

विश्रुतचरित or the Eighth part of दण्डि's Dasakumaracharitam is generally prescribed for the Sanskrit examinations of the different Indian Universities and Intermediate Boards. I was asked by the publishers to write notes on this book suitable to the Intermediate standard. In this work I have tried to give full and exhaustive notes, and explanations, and grammatical points are fully explained. I have not added the English or Hindi translation with a view to let the students do it themselves with the help of Notes, and an exhaustive Glossary. The glossary gives only those meanings of the words in which the words are actually used in the विश्रुतचरित.

In short I have tried to look to the needs and conveniences of an average Intermediate student without helping him too much.

My thanks are due to the publisher Mr. Laxminarayan Agarwala without whose pressing demands I could not have finished the work. I have also to express my grateful thanks to the Co-operative Press Indore.

Holkar College
Indore.
17. 10. 34

W. G. Urdhwareshe.

Introduction.

दण्डिनः पदलालित्यम्।

Vishruta Charita is a part of the Dashakumar Charitam or "Lives of Ten Lads", written by Dandin The Book is divided into three parts (पूर्वपीठिका) (2) दशकुमार चरित (3) उत्तरपीठिका: It relates the adventures of ten boys. The story of the book is as follows:—

Rajahansa was the king of Magadha with its capital Pushpapuri His wife was Vasumati. He had three ministers, Dharmapala, Padmodbhava and Sitavarman. These three ministers had their sons.

(1) Dharmapala

Sumantra — Sumitra — Kamapala

(2) Padmodbhava

Sushruta — Ratnodbhava

(3) Sitavarman

Sumati — Satyavarman

recognized by her husband who was now on his senses and was lying somewhere near the place. He called her out and thus the husband and wife were united together again by a mere chance. The ministers in search of the queen came there and found the king also there whom they removed to the hermitage of a sage named Vamadeva. In this Ashrama the queen gave birth to a son who was named Rajavahana. The king's four ministers also had sons.

All the nine sons of the ministers and Rajavahana were properly trained. They were then sent to conquer the world and try their luck. Prince Rajavahana, along with his nine companions started on the world tour. In the course of their journey through the Vindhya forest they met an old Brahmin named Matanga. To help this Brahmin Rajavahana alone left his companions at midnight and went with the old Brahmin into the nether world (पाताल). The old Brahmin married Kalindi the daughter of the king of Patala and was made a king there. Kalindi presented a jewel to Rajavahana who returned to his place. In this time Rajavahana's friends, not finding the prince there, settled among themselves that they should try to find out the prince and should go in different directions and

Rajahansa fought with Manasara the king of Malwa and defeated him, but gave him back his kingdom. Rajahansa was blessed with a son. One day the king was informed that Mansara, though generously treated, did not like the supremacy of Rajahansa, and was coming to fight with Rajahansa. Manasara had obtained a mace, from God Shankara with which he could kill anybody. Rajahansa's ministers advised him not to go on the field personally, but that they should be permitted to go. Notwithstanding this he went in front of his army. His queens were sent to a place of safety in the Vindhya mountains. In the actual fighting Manasara, threw the mace which only killed the Rajahansa's charioteer and made Rajahansa unconscious. The horses of the chariot took the king towards the forest. Rajahansa's army was scattered and Manasara thus became the king of Magadha.

The ministers could not find the king's body and when they informed the queen of this, she was prepared to die. She was pregnant then, and the ministers tried to dissuade her from her determination to die. She did not listen to this and left the place and tried to hang herself in a lonely forest. Before hanging herself she was uttering her prayers to the God when her voice was

recognized by her husband who was now on his senses and was lying somewhere near the place. He called her out and thus the husband and wife were united together again by a mere chance. The ministers in search of the queen came there and found the king also there whom they removed to the hermitage of a sage named Vamadeva. In this Ashrama the queen gave birth to a son who was named Rajavahana. The king's four ministers also had sons.

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meet again at a fixed place and on a fixed day. Prince Rajavahana also, on his return, could not find his friends and started in search of them. All of them met in a garden at Champapuri, in the province of Anga where every one related his story. Thus the stories of the ten boys were related —The ten boys are

1. Rajavahana-the prince of Rajahansa.
2. Somadatta-the son of Satyavarman.
3. Pushpodbhava-the son of Ratnodbhava.
4. Apaharvarman } sons of Praharvarman
5. Upaharvarman } of Mithila
6. Arthapala-son of Kamapala.
7. Pramati
8. Mitragupta
9. Mantragupta
10 Vishruta

The author, Dandin.

The poet Dandin is an author of two famou works Kavyadarsha (काव्यादर्श) and Dashakumar-Charitam. It is said he worte three § works, bu the third is not yet known.

§ त्रयोऽग्नयस्त्रयो देवास्त्रयो वेदास्त्रयो गुणाः ।
त्रयो दण्डिप्रबन्धाश्च त्रिषु लोकेषु विश्रुताः ॥

The first deals with the science of rhetorics (शब्द and अर्थ) and is said to be the chief of the independent schools on rhetorics. It treats with almost all the branches of अलंकार. The second, viz. Dashakumarcharit, is a prose work of considerable literary merit. The book is divided into three portions as said already.

Very little is known about the personal life of the poet. It is however ascertained from the internal and external evidence that he was a Maharashtri and since he praises Vaidarbhi style, it may be guessed that he was a resident of Berar. From his name 'Dandin' some conclude that he was a Sannyasin But that is not yet settled. Quite contrary to the life of a sannyasin he describes in his Dashakumar Charit, in very minute details, the seven Mahavyasans पानं, स्त्री, मृगया, द्यूत, etc. He gives an exact description of the life of a वेश्या (a courtesan) and takes pleasure in depicting the sentiment of erotic (शृंगार). He also has a good acquaintance of the life in palaces and knows all the tricks and intrigues that are generally found among the palace people. He refers to Pallava dynasty and therefore some conclude that he must have lived in South India. If we believe in the traditions he is said to have lived with Kalidasa and Bhavabhu

which is highly improbable. The tradition is a little interesting and shows that this poet was regarded a learned man. His poems are translated into a Canarese book of poems called Kavirajmarga. The tradition is as follows —

Once upon a time the goddess of learning Saraswati was playing with a ball. The three poets, Dandin, Bhavabhuti and Kalidasa composed a verse on the movements of the ball in the hands of the goddess Saraswati

Kalidasa's verse was —

पयोधराकारधरोऽहि कन्दुकः करेण रोषादभिहन्यते मुहुः ।
इतीव नेत्राकृतिभीतमुत्पलं स्त्रियः प्रसादाय पपात पादयोः ॥

Bhavabhuti's verse —

विदितं ननु कन्दुक ते हृदयं प्रमदाधरसंगमलुब्ध इव ।
वनिताकरतामरसाभिहत पतित: पतितः पुनरुत्पतसि ॥

Dandin's verse —

एकोऽपि त्रय इव भाति कन्दुकोऽयं
कान्तायाः करतलरागरक्तरक्तः ।
भूमौ तच्चरणनखांशुगौरगौरः
खस्थः सन्नयनमरीचिनीलनीलः ॥

There is another tradition about Kalidasa and Dandin.

There was a competition or rather rivalry between Kalidasa and Dandin and both of them went to the goddess Saraswati to pronounce her judgment about the poetic qualities of both. She declared in favour of Dandin, saying, 'कविर्दण्डी कविर्दण्डी कविर्दण्डी न संशयः ।' Kalidasa was naturally annoyed and in a fit of anger asked her again 'कोऽहं रण्डे,' upon which she replied, त्वमेवाहं न संशयः. and thus the quarrel ended.

These traditions do not go to prove that the poets lived at one and the same time. They only show that all the three poets or at least कालिदास and दण्डी were highly regarded by the scholars.

Thus there is no certainty about the time of Dandin. But there are two limits fixed. The latest is the twelfth century A. D. and the earliest is the fourth century A. D. According to our conclusion Dandin must have lived in the first part of the ninth century A. D. as he lived before Vamana of the 9 th century who has developed the style (रीति) of Dandin's poetry. Dandin has laid down two styles (मार्ग) of poetry, वैदर्भी and गौडी.

According to Jacobi there is a similarity in the styles of दण्डी and बाण; and Bana and Dandin are said to be contemporaries.

Dandin is referred to in ShankarDigvijay (शंकरदिग्विजय) of Madhava along with Banabhatt and Mayura. Some say he was a Brahmin and lived in Avanti. Bana is said to have lived in the last quarter of the sixth century A. D. and so they conclude that Dandin must have lived in the last part of the fifth century or 100 years befor

From the internal evidence of Dashakumar-charita he is said to be a contemporary of Bhavabhuti. There is a reference to Baudhas in Dandin's Dashakumarcharita. We do not find any such reference to Baudhas in Kalidasa, Subandhu or Bana. This reference is found only in Bhavabhuti and Dandin.

Dandin is said to be the author of a commentary on the works of Bhamaha and therein and elsewhere he has discussed the views of Bhamaha on poetry. It is concluded therefore that he must have lived after Bhamaha. There is also a commentary called हृदंगमा on Dandin's works and another commentary by तरुणवाचस्पती who lived after the 10th. century A. D

Dandin's style of writing is a midway between Bhamaha's Alankar school and Waman's Riti

(रीति) school. His definition of poetry is शरीरं इष्टार्थव्यवच्छिन्ना पदावली." He is a strong supporter of "वैदर्भी" Style. He has highly praised this वैदर्भी in his काव्यादर्श, his work on poetics.

Dandin's another well known work is दशकुमारचरित of which Vishruta Charita is the last or eighth part. According to some there is a supplement to the book and it is called दशकुमारचरितोत्तरपीठिका, which is the work of some other author. Dandin lays down that ओज समासभूयस्त्वं is the जीवित of गद्य, and he has fully illustrated this in his दशकुमारचरित. The style of this book is forcible, intelligent and suited to the subject it deals. It is certainly different from the simple style of Kalidasa and Bhavabhuti. It does not contain very long compounds and unnecessary puns or श्लेष. The descriptions are life-like and sometimes they are repeated.

The book contains stories of the adventures of ten lads and it is full of irrelevant and unbelievable matter. It does not aim at teaching any moral. This can be marked even from the Vishruta-charit. Wilson's remarks about the book are,

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not in general-the profligacy that invades private happiness, nor the superstition that bows down before imaginery divinities; but loose principles and lax morals, and implicit faith in the poger of occult rites and magical incantations. "

Vishruta-Charitam is the last part of दशकुमारचरित.

This दशकुमार चरित् is similar to पञ्चतन्त्र or हितोपदेश and is not like कादम्बरी or वासवदत्ता. In words of दण्डी it is more of an आख्यायिका than a कथा. शृंगार and वीर are the two sentiments (रस) predominant in it. Dandin's chief characteristic पदलालित्य can be seen in this book or even in विश्रुत चरितम्. Dandin appears to be the first Sanskrit author who started to write prose works (गद्य). It is said दशकुमारचरितम् gives the picture of the society of Dandin's times. This is however doubtful.

दशकुमारचरितम् ।

अष्टमोच्छ्वासः ।

विश्रुतचरितम् ।

अथ सोऽप्याचचक्षे। देव मयापि परिभ्रमता विन्ध्याटव्यां कोऽपि कुमारः क्षुधा तृषा च क्लिश्यमानोऽक्लिष्टाङ्गः कूपाभ्याशेऽष्टवर्षदेशीयो दृष्टः। स च त्रासगद्गदमगदत्। महाभाग क्लिष्टस्य मे क्रियतामार्य साहाय्यकम्। अस्य हि मे प्राणापहारिणीं पिपासां प्रतिकर्तुमुदकमुद्धरन्निह कूपे कोऽपि निष्कलो ममैकशरणभूतः पतितः। तमलमस्मि नाहमुद्धर्तुमिति। अथाहमभ्येत्य प्रतत्या कयापि वृद्धमुद्धार्य तं च बालं वंशनालीमुखोपहृताभिरद्भिः फलैश्चतुःपञ्चैः शरक्षेपोच्छ्रितस्य लकुचवृक्षस्य शिखरात्पाषाणपातितैः प्रत्यानीतप्राणवृत्तिमापाद्य तरुतलनिषण्णमेनं ज्ञातुमपृच्छम्। तात क एष बालकः। को वा भवान्। कथं चेयमापदुपनतेति। सोऽश्रुगद्गदमगदत्। श्रूयतां महाभाग। विदर्भो नाम जनपदः। तस्मिन्भोजवंशभूषणमंशावतार इव धर्मस्य पातिसत्त्वः, सत्यवादी, वदान्यः, सुविनीतो, विनेता प्रजानां, रञ्जितभृत्यः, कीर्तिमानुदग्रो, मूर्तिबुद्धिरूपाद्युत्थानशीलः, शास्त्रप्रमाणः, शक्यभव्यकल्पारम्भी, संभावयिता बुधान्प्रभावयिता सेवकानुद्भावयिता बन्धून्न्यग्भावयिता शत्रूनसंबद्धप्रलापेष्वदत्तकर्णः,

प्यतिनदीष्णः कलासु नेदिष्ठो धर्मार्थमहितासु, ...
सुतरां प्रत्युपकर्ता, प्रत्यवेक्षिता कोशवाहनयोः, यत्नेन परी
सर्वाध्यक्षाणामुत्साहयिताकृतकर्मणामनुरूपदानमानैः,
प्रतिकर्ता दैवमानुषीणामापदां, षाड्गुण्योपयोगनिपुणो,
गेण प्रणेता चातुर्वर्ण्यस्य, पुण्यश्लोकः पुण्यवर्मा नामाऽऽ
स पुण्यैः कर्मभिः प्राप्य पुरुषायुषं पुनरपुण्येन प्रजानाम
तामरेषु। तदनन्तरमनन्तवर्मा नाम तद्वायतिरवनिमध्याति
स सर्वगुणैः समृद्धोऽपि दैवाद्दण्डनीत्यां नात्यादृताऽऽ
तमेकदा रहसि वसुरक्षितो नाम मन्त्रिवृद्धः पितुरस्य बहु
प्रगल्भवागभाषत । तात सर्वैवात्मसंपदभिजनात्प्र
न्यूनैवात्रभवति लक्ष्यते। बुद्धिश्च निसर्गपट्वी कलासु नृ
तादिषु चित्रेषु च काव्यविस्तरेषु प्रसृतविस्तारा तवेतर
प्रतिविशिष्यते। तथाप्यसावप्रतिपद्यात्मसंस्कारमर्थशास्त्रे
ग्निसंशोधितेव हेमजातिर्नातिभाति बुद्धिः। बुद्धिशून्यो हि

प्रभवति प्रजानां योगक्षेमयोराराधनाय। अनतिक्रान्तशास
प्रजा यत्किंचनवादिन्यो यथाकथंचिद्वर्तिन्यः सर्वाः स्थि
संकिरेयुः। निर्मर्यादाश्च लोका लोकादितोऽमुतश्च स्वा
मात्मानं च भ्रंशयेयुः। आगमदीपदृष्टेन खल्वध्वना सु
वर्तते लोकयात्रा। दिव्यं हि चक्षुर्भूतभवद्भविष्यत्सु

प्रकृतेषु च विषयेषु ग्रामं नामाप्यविदितवानसि । तेन गतोऽस्याम्नायविद्याख्ययोर्लोचनयोरन्ध एव जन्तुरर्थ-नेष्वसामर्थ्यात् । अतो वृद्धोपसेवया पाराविद्याभ्यधिगममागमय कुलविद्यां दण्डनीतिम् । तदर्थानुष्ठानेन चावर्जितशक्ति-सिद्धिरस्खलितशासनः शाधि चिरमुदधिमेखलामुर्वीमिति ।

एतदाकर्ण्य स्थान एव गुरुभिरनुशिष्टं तथा क्रियत इत्यन्तःपुरमविशत् । तां च वार्तां पार्थिवेन प्रमदासंनिधौ प्रसङ्गोदीरितामुपनिशम्य समीपोपविष्टश्चित्तानुवृत्तिकुशलः, प्रमादमैत्री, गीतनृत्यवाद्यादिष्वप्यवाधो, धावनारीपरायणः, पटुः, अपवित्रितमुखो, चतुःषष्टिकलाविशारदः, परमर्मान्वेषणपरः, परि-हासपेशलः, परिवादरुचिः, पैशुन्यपण्डितः, सचिवमण्डलादप्यु-रस्कोपहारी, नर्मकर्मदुर्नयोपाध्यायः, कामतन्त्रकर्णधारः, कुमार-सेवको, विहारभद्रो नाम स्मितपूर्वं व्यज्ञापयत् । देव दैवानु-ग्रहेण यदि कश्चिदाह्लादनं भवति विभूतेस्तमकस्मादुपायचतुर-प्रलोभनैः प्रबोधयन्तः स्वार्थं साधयन्ति धूर्ताः । तथा हि । केचिन्नृत्य किल लब्ध्वा परस्परमुद्यानिद्वयैराशामुत्पाद्य मुण्डापयित्वा शिरो यद् [illegible] नोपलिप्या- [illegible] पि घोर-नशनं च [illegible] त । यदि तथाः पाषण्डिनः पुत्रदारशरीरजीवितान्यपि [illegible] । यदि कोऽन्यपङ्क्तीयो नार्यं मृगतृष्णिकार्थं हस्तगतं त्यक्तुमिच्छे-दात्मन्ये परिवारार्थं । एकामपि काकिणीं कार्षापणलक्षमा-पादयेम ग्राह्यन्ते मर्यामृत्यानर्थमरोगैरमात्रैरपि

थकरनिनं विदर्घ्मिहि यथास्मद्विदेन मार्गेणागमेन इति
स पुनरिमानस्त्याह। कोऽसौ मार्ग इति। पुनरिमे प्रति
ननु चतस्रो राजविद्यास्त्रयी, वार्तान्वीक्षिकी दण्डनीतिरिति
तासु तिस्रस्त्रयी वार्तान्वीक्षिक्यो महत्यो मन्दफलाश्च। तास्
तावदास्ताम्। अधीष्व तावद्दण्डनीतिम्। इयमिदानीमाचार्य
विष्णुगुप्तेन मौर्यार्थे षड्भिः श्लोकसहस्रैः संक्षिप्ता। सैवेयमधीत्य
सम्यगनुष्ठीयमाना यथोक्तकर्मक्षमेति। स तुष्यत्यधीते सूर्याञ्
च। अत्रैव जरां गच्छति। तदपि किल शास्त्रं मन्त्रमाधायानुवर्ति
सर्वमेव वाङ्मयमविदित्वा न तत्त्वतोऽधिगम्यते। भवतु कालेन
बहुनाऽल्पेन वा तदधिगतिः। अधिगतशास्त्रेण चादावेव
पुत्रदारमपि न विश्वास्यम्। आत्मकुक्षेरपि कृते तण्डुलैरि
यद्भिरियानोदनः संपद्यते। इयता ओदनस्य पाकायैतावत
दिन्धनं पर्याप्तमिति मानोन्मानपूर्वकं देयम्। उत्थितेन
च राज्ञा क्षालिताक्षालितमुखेन मुष्टिमर्धमुष्टिं वाऽभ्यन्तरीकृत्य
कृत्स्नमायव्ययजातमह्नः प्रथमेऽष्टमे भागे श्रोतव्यम्। श्रुण्वत
एवास्य द्विगुणमपहरन्ति तेऽध्यक्षधूर्ताः। चत्वारिंशच्चाणक्यो
पदिष्टानाहरणोपायान्सहस्रधाऽऽत्मबुद्ध्यैव ते विकल्पयितारः।
द्वितीयेऽन्योन्यं विवदमानानां प्रजानामाक्रोशाद्दह्यमानकर्णः
कष्टं जीवति। तत्रापि प्राड्विवाकादयः स्वेच्छया जयपराजयौ
विदधानाः पापेनाकीर्त्या च भर्तारमात्मानं चार्थैर्योजयन्ति।
तृतीये स्नातुं भोक्तुं च लभते। भुक्तस्य च यावदन्नस्य
परिणामस्तावदस्य विषभयं न शाम्यत्येव। भुक्त्वा चतुर्

दैवण्यप्रीतिप्रदाय इत्थं प्रगायन्त्येव निपुणि । पञ्चमे स्वचिन्तया महान्तमायासमनुभवति । तत्रापि मन्त्रिणो दर्पपन्ना इवान्योन्यं नियतं मिथः संभूय दोषगुणौ इतरेतर-वाच्यानि अवश्याश्रयन्तो देशकालकार्यावस्थाः स्वेच्छया विपरिवर्तयन्तः स्वपरमित्रमण्डलान्युपजीवन्ति । धाष्टर्य-दर्शीय पौरजनावृतमुखाय प्रकामं प्रशमयन्त इव स्वामिनम-प्रशमयगृह्णन्ति । षष्ठे स्वैरविहारो मन्त्रो वा सेव्यः । स दशानां स्वैरविहारकालोऽयं यस्य निर्गमिषादोपरा नाडिकाः । सप्तमे चतुरङ्गबलप्रत्यवेक्षणप्रयासः । अष्टमे सेनापतिसखस्य विक्रमचिन्ताक्लेशः । पुनरुपास्यैव संध्यां प्रथमे रात्रिभागे गूढ-पुरुषा द्रष्टव्याः । तन्मुखेनातिनृशंसाः शस्त्राग्निरसप्रणिधयोऽ-नुष्ठेयाः । द्वितीये भोजनानन्तरं श्रोत्रिय इव स्वाध्यायमारभते । तृतीये तूर्यघोषेण संविष्टश्चतुर्थपञ्चमौ शयीत किल । कथमिवा-स्याजस्रचिन्तायासविह्वलमनसो वराकस्य निद्रासुखमुपनमेत् । पुनः षष्ठे शास्त्रचिन्ता कार्यचिन्तारम्भ । सप्तमे मन्त्रग्रहो दूताभिप्रेषणानि च । दूताश्च नामोभयत्र प्रियाख्यानल-ब्धार्थान्वीतशुल्कपथवर्त्मानि वाणिज्यया वर्धयन्तः कार्यम-विद्यमानमपि क्लेशेनोत्थाप्य निरन्तरं भ्रमन्ति । अष्टमे पुरोहिता-दयोऽभ्येत्यैनमाहुः । अद्य दृष्टो दुःस्वप्नः । दुःस्थिताश्च ग्रहाः । शकुनानि नातिशुभानि । शान्तयः क्रियन्ताम् । सर्वमस्तु सौवर्णमेव होममाधनम् । एवं सति त्विति । प्रबलत्वरा इमे ब्राह्मणाः । कृतमेभिः

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भवति । ते चामी कष्टदारिद्र्यवन्तो बहुपत्या वीर्यवन्तश्चाप्यप्रतिग्रहाः । दत्तं चैभ्यः स्वर्गमा... नाशनं च भवतीति बहु बहु दापयित्वा तन्मुखेन स्व पांशु भक्षयन्ति । तदेवमहर्नि... लमविरलकदर्थनं च नयतो नयज्ञस्यास्तां च स्वमण्डलमात्रमपि दुरारक्ष्यं भवेत् । शास्त्रज्ञसमाज्ञातो यद्ददाति यन्मानयति यच्च प्रियं ब्रवीति ... मित्यविश्रामः । अविश्वास्यता हि जन्मम... यावता च नयेन विना न याति लोकयात्रा स एव सिद्धः । न तत्र शास्त्रेणार्थः । ननु ... शोऽपि हि तैस्तैरुपायैः स्तनपानं जनन्या ... तदपास्यातियन्त्रणामनुभूयन्तां यथेष्टमिन्द्रियसुखानि । ... ... गुणायवर्गः स्वेषु परेषु चाजस्रं प्रयोज्यः संधिविग्रहचिन्ता नेषः कालः स्वल्पोऽपि सुखावकाशो न देय इति ... न्नियकैर्युष्मत्तथोपार्जितं धनं दासीगृहेष्वेव भुज्यते । चैते वराकाः । येऽपि मन्त्रकर्कशाः शास्त्रतन्त्रकाराः शुक्रा स्मविशालाक्षबाहुदन्तिपुत्रपराशरप्रभृतयस्तैः किमरिषड्व जितः । कृतं वा तैः शास्त्रानुष्ठानम् । तैरपि हि प्रारब्धे कार्येषु दृष्टे सिद्ध्यसिद्धी । पठन्तश्चापठद्भिरतिसंधे... । मद्वयः । नन्विदमुपपन्नं देवस्य यद्गुण सर्वलोकवन्द्या जाति मानयुमं यथा दर्शनीयं वपुरपरिमाणा विभूतिमन्न

लांविधानतन्तुना सुवीवर्मागवनिबन्धिना चतुर्मार्गविकल्प-
ान्यवकार्येष्वनुसंतापेन तन्त्रावर्तेनव मा कृथा वृथा। तनि
ह मे देविनां रत्नगृहस्थाणि, हयानां च ..., अनन्तं च
ादानम् । अपि च पूर्णान्येव हेमरत्नैः कोशगृहाणि । सर्व-
व जीवलोकः समग्रमपि युगसहस्रं भुञ्जानो न ते क्षया-
ागाणि नैपाथिष्यति । किमिदमपरं यदन्याङ्गनायाम-
वेषणे । जीवितं हि नाम जन्मिनां चल पक्षान्तहानि ।
ात्रापि भोगोत्सवमन्वन्तरे वयःस्वच्छम् । अपण्टिना पुनरङ्ग-
न्न एव संपन्ने । नाङ्गनाय वस्तुनो स्वयमप्यास्वादयितु-
िहन्ते । किं बहुना । राज्यभारं भारक्षमेष्वन्तरङ्गभृत्येषु भक्ति-
त्सु मन्त्रिष्वर्पयन् प्रतिस्पर्धाभिरन्तःपुरिकाभी रममाणो गीत-
ीतिपानगोष्ठीषु यथार्तु पञ्चपञ्चवादं कुरु शरीरलाभमिति
श्राह्लेष्टभूमिरञ्जलिचुम्बितपृष्ठधिरमणेन । प्राह्णा-
च प्रीतिफुल्ललोचनः प्रमदाजनः । जननाथश्च सुस्मितमुपविष्ट
नु हितोपदेशाद्गुरवो भवन्तः किमिति गुरुव्यविपरीत-
ाष्ठितमिति समुत्थाप्य क्रीडारसनिर्भरमतिरतिष्ठत् ।
अथैतत्र द्विवर्षेषु भूयो भूयः प्रम्पुनेऽर्थे प्रेर्यमाणो मन्त्रि-
िन चतुराग्रवृत्त्य मनसैवाभिनन्द्य इत्यवसाततवान् । अथैवं
ान्त्रिणो मनस्यभूत् । अहो मे मौढ्यदान्तिकपथम् । अहाचितेऽर्थे
ाद्यश्राक्षिप्तोऽहमस्य दास्यो जातः । स्पष्टमस्य चेष्टानामापथा-
्यम् । तथा हि । न मां स्निग्धं पश्यति । न स्मितपूर्वं भाषते ।
हस्यानि विवृणोति । न हस्तेन स्पृशति । न व्यसनेष्वनु-

कम्पते। नोत्सवेष्वनुगृह्णाति। न विलोमनवस्तूनि प्रेषयति।
मत्सुकृतानि प्रगणयति। न मे गृहवार्तां पृच्छति। न मन्दस्व
त्यवेक्षते। न मामासनकार्येष्वप्यन्तर्गकरोति । न मामन
पुरं प्रवेशयति। अपि च। मामनर्हेषु कर्मसु नियुङ्क्ते। मदा
नमन्यैरवष्टभ्यमानमनुजानाति। मद्वैरिषु विश्रम्भं दर्शयति
मदुक्तस्योत्तरं न ददाति। मत्समानदोषानपि विगर्हयति। मर्मो
मामुपहसति। स्वमतमपि मया वर्ण्यमानं प्रतिक्षिपति। महार्हाणि
वस्तूनि मत्प्राहितानि नाभिनन्दति। नयज्ञानां च स्खलितं
मत्समक्षं मूर्खैरुद्घोषयति। सत्यमाह चाणक्यः। चित्त
नानुवर्तिनोऽनर्था अपि प्रियाः स्युः। दक्षिणा अपि तद्
बहिष्कृता द्वेष्या भवेयुरिति। तथापि का गतिः। अ
नीतोऽपि न परित्याज्यः पितृपैतामहैरस्माद्वंशैरयमधिपति
अपरित्यजन्तोऽपि कमुपकारमश्रूयमाणवाचः कुर्मः। सर्व
नयज्ञस्य वसन्तभानोरश्मकेन्द्रस्य हस्ते राज्यमिदं पतितं
अपि नामापदो भाविन्यः प्रकृतिस्थमेनमापादयेयु
अनर्थेषु सुलभव्यलीकेषु क्वचिदुत्पन्नोऽपि द्वेषः सद्वृत्त
न रोचयेत्। भवतु। भविता तावदनर्थः। स्तिमितपिशु
जिह्वो यथाकथंचिदष्टपदास्विष्टयामिति।

एवंगते मन्त्रिणि राजनि च कामवृत्ते चन्द्रपालि
धनुरसद्भूतः पितानि
नाम भूत्वा बहुभिश्चारणैर्बह्वीभिरनल्पकौशला
शिल्पकारिणीभिरनेकच्छद्मकिंकरैश्च गूढपुरुषैः परिवृतोऽस्मै

विविधाभिः क्रीडाभिर्विहारभद्रमात्ममादक्षगेन् । अधुना चैव गीतक्रमेण च राजन्याप्युपदमलभत । लब्धान्प्रथ स यथागमनमारभते तदर्थम्यबर्णयत् । देव यथा मृगया दोषकारिणी न तथाऽन्यत् । अत्र हि मृगयागामेतस्यादावल्पपवनां दीर्घाप्यल-
[illegible]
हरिणशुल्कुलयपादिवधेन सस्यलोपप्रतिक्रिया, वृकव्याघ्रादिघातैः स्थलपथशल्यशोधनं,शैलाटवीप्रदेशानां विविधकर्मक्षमाणामालोचनम्, आटविकवर्गविश्रम्भणम्, उत्साहशक्तिसंधुक्षणेन प्रत्यनीकविद्रावणमिति बहुतमा गुणाः। एतेऽपि दूष्यराष्ट्रमुख्यपापाग्नाद्रेतुपमानमाशयाद्दर्पम्॥ उपपरात्रयानचय्यानादपि विषादयोरविधेयत्वम् । परोत्फनिमित्तस्तामर्षस्य वृद्धिः । अश्वहस्तिभूम्यादिगोचराणामत्यन्तदुरुपलक्ष्याणां कूटकर्मणामुपलक्षणात्स्वल्पे बुद्धिनैपुण्यं । एकविषयोपसंहाराचित्तस्यातिविभ्रमकाम्यम् । अध्यवसायसहचरेषु साहसिकाभिरतिः । अनिवर्त्यपुरुषप्रतिसंसर्गादनन्यपर्यायिता मानावधीरणासहनं च शरीरयापनमिति । उत्तमाङ्गना भोगेऽप्यर्थधर्मयोः सफलीकरणम् । पुष्कलः पुरुषाभिमानः । भावज्ञानकौशलम् । अलोभसहमाचेष्टितम् अखिलासु कलासु वैचक्षण्यम् । अलब्धोपलब्धिलब्धानुरक्षणरक्षितोपभोगभुक्तानुसंधानकष्टानुनयादिष्वक्रममभ्युपायचनया बुद्धिवाचोः पाट-

मम्। उत्कृष्टेष्टशरीरसंस्कारात्सुभगवेषतया लोकसंभावनीयत्व
परं सुहृत्प्रियत्वम्। गरीयसी परिजनव्यपेक्षा। स्मितपूर्वाभि
माषित्वम्। उद्रिक्तसत्त्वता। दाक्षिण्यानुवर्तनम्। अपत्योत्पा
नेनोभयलोकश्रेयस्करत्वमिति। पानेऽपि नानाविधरोगभं
पटीयसामासवानामासेवनात्स्पृहणीयवयोवस्थापनम्। अ
कारप्रकर्षादशेषदुःखतिरस्करणम्। अङ्गजरागदीपनादङ्गनो
भोगशक्तिसंधुक्षणम्। अपराधप्रमार्जनान्मनःशल्योन्मूलनम्
अशाठ्यशंसिभिरनर्गलप्रलापैर्विश्वासोपबृंहणम्। मत्सरान
बन्धादानन्दैकतानता। शब्दादीनामिन्द्रियार्थानां सातत
नानुभवः। संविभागशीलतया सुहृद्वर्गसंवर्गणम्। अनुपम
त्नमङ्गलावण्यम्। अनुत्तराणि विलसितानि। भयार्तिहरणा
साङ्ग्रामिकत्वमिति। वाक्पारुष्यं दण्डो दारुणो दूषणा
चार्थानामेव यथावकाशमुपकारिकाणि। नहि मुनिरिव नरपा
रुपशमरतिरामेभवितुमरिकुलमलमवलम्बितुं च लोकतन्
मिति। अमात्योऽपि गुरूपदेशमिवादरेण तस्य मतमन्ववर्तत। त
स्तच्छीलानुसारिण्यश्च प्रकृतयो विशृङ्खलमसेवन्त व्यसनानि
सर्वश्च स्वसमानदोषतया न कस्यचिच्छिद्रान्वेषणायायतिः
समानमर्तृप्रकृतयस्तन्त्राध्यक्षाः स्वानि स्वानि
मक्षयन्। ततः क्रमादापद्द्वाराणि व्यशीर्यन्त।
विटविधेयतया विभोरहरहर्व्यवर्धन्त। स।
स्याश्च समानशीलतयोपारूढविश्रम्भेण राज्ञा स
पानगोष्ठीष्वभ्यन्तरीकृताः स्वं स्वमाचारमत्यचारिषुः

मदङ्गनासु चानेकापदेशपूर्वमपानमपसर्पेन्द्रः । सदन्तःपुरेषु चामी मिश्रवृष्णेषु मन्दशासना षड्गुणीं बध्नन्ति । सर्वश्च कुलाङ्गनाजनः पांसुलजनमद्विमापणवतो मयचारिण्यवस्थ-मन्तृणायापि न गणयित्वा भर्तृन्यातृगणमन्यगणान्यशृणोत् । तन्मूलाश्च कलहाः ग्राममपांसानुद्भवन् । अहन्यन्त दुर्बला बलिभिः । अपहृतानि धनवतां धनानि तस्करैर्भिः । अपहतपरिहृतयः प्रहृताः पातकपथाः । हतबान्धवा हतवित्ता वधबन्धातुराश्च मुक्तकण्ठमाक्रोशन्नप्रक-ल्पाः प्रजाः । दण्डधारायथाप्रणीतो भयकोपाय जनपदम् । कृशकुटु-म्बेषु लोभः पदमधत्त । विमानिताश्च तेजस्विनो मानेनाद-ग्रन्त । तेषु तेषु चाक्रन्देषु प्रामरन्त्योपजापाः । तदा च मृगादयो मृगयाबुल्यवर्णनेनाद्रिद्रोणीरनपसारमार्गाः शुष्क-तृणवंशगुल्माः प्रवेश्य द्वारतोऽग्निविसर्गैर्व्याघ्रादिवधे प्रोत्साह्य सन्मुखपातनैर्दिष्टत्रपतृष्णोत्पादनेनातिदूरहारितानां प्राणहा-रिभिः क्षुत्पिपासाभिवर्धनैर्गुल्मतृणगूढच्छन्नदरप्रपातहेतु-भिर्विषममार्गप्रधावनैर्विषमुक्तैतमिः क्षुरिकाभिश्चरणकण्टको-द्धरणैर्विश्रम्भिमरविच्छिन्नानुयातृवर्गैकाकीकृतानां पर्येष्टपा-तनैर्मृगदेहापराद्धैर्नामिषुमोक्षणैः मयणपन्थमधिरुह्याद्रिशृङ्गाणि दुरधिरोहाण्यनल्पलङ्घ्यैः प्रभ्रंशनैराटविकच्छद्मना विपिनेषु विरल्लसैनिकानां प्रतिरोधिरसघूर्णपरिपुद्धपाशोन्मदादिसंकुलेषु पलङ्घदनुप्रवेशनैरितरेषां हिंसोत्पादनैर्गृहोत्पादितव्यपलीके-र्योऽप्रियापि 'प्रकाशं लब्ध्वा सारिषु सद्विरूपाप्याकीर्णि-

प्राप्तिहेतुभिः पराक्रमैः परकलत्रेषु सुहृत्त्वेनाभियोज्य
भर्तारमुभयं वा प्रहृत्य
संकेतेषु प्रागुपनिलीय पश्चादभिद्रुत्याकीर्तनीयैः
प्रलोभ्य विलप्रवेशेषु निधानखननेषु
व्याजसाध्यैर्व्यापादनैर्मत्तगजाधिरोहणाय प्रेर्य
निवर्तनव्यालहस्तिनं कोपयित्वा
मण्डपाद्यर्थं विवदमानान्पांसु हत्वा
सामन्तपुरजनपदेष्वयथावृत्तानप्रकाशमभिप्रहृत्य
घोषणैर्योग्याङ्गनाभिरहर्निशमभिरमय्य
आभरणमाल्याङ्गरागादिषु

प्रक्षपितप्रवीरमनन्तवर्मकटकं जर्जरमकुर्वन् ।

अथ वसन्तभानुर्भानुवर्माणं वानवास्यं प्रोत्साह्यानन्त-
वर्मणा व्यग्राहयत् । तत्पराक्रमाक्षमः पर्यन्तश्चानन्तवर्मा तमभि-
योक्तुं बलसमुत्थानमकरोत् । सर्वसामन्तेभ्यः प्रागश्मकेन्द्रः
पेन्य प्रियतरोऽभूत् । अपरेऽपि सामन्ताः समगंसत ।
आम्यराति नर्मदारोधसि न्यविशत् । तत्र
महासामन्तस्य कुन्तलपतेरवन्तिदेवस्यात्मनर्तकीं
...र्गीं नाम चन्द्रपालितादिभिरतिप्रशस्तनृत्तकौशलामाहूय
...नन्तवर्मा नृत्यमद्राक्षीत् । अतिरक्तश्च मत्तकाशिनीं मधुमत्ताम्...
...श्मकेन्द्रस्तु कुन्तलपतिमित्यन्ते समभ्यपद्यत । प्रमत्त...
राजा कलत्राणि नः परामृशति । विपत्स्वशक्तो संरक्ष्यः । प्र...

मस्मि हस्तिनां पञ्चशतानि च मे । तदायां संभूय सुरेन्द्र
मिनपूर्वीकधर्मैकवीर कोङ्कणपतिं कुमारगुप्तं नामिषयनार्थं
नागपालमुपजग्मुः । स चावदयमस्याविनयमसह्मानो
मन्यमेनेनं रोपयतेरन् । अयं च वानरामः परे म,मिस्रम् ।
र्नैनं दुर्विनीतमयमो म्यनिपन्कं पृष्ठतः प्राहरेम । कोशवा-
च विभज्य गृह्णीम इति । इत्येन चामन्त्रास्पुर्वेन, विंशतिं
शिशुकानां पञ्चविंशतिं काञ्चनकुम्भकम्पलानां प्राभृती-
याञ्जप्रहितेन तः सामन्तैः संमन्त्र्य तानपि स्वमताविष्या-
न् । उपरोगुप्तेषां सामन्तानां, दानवात्यस्य ,ग्रामन्तवर्मा
टिपादाभिषन्यमगमत् । यशन्तमानुष तत्कोशवाहनमवधी-
तान्माधिष्ठितमेव कृत्वा ' यथाप्रयासं यथाबलं च विभज्य
तीत युष्मदनुज्ञया येन केनाविदंशनाहं तुष्यामि ' इति
त्यान्मवानुवर्ती तेनग्रामेण निर्मिणीकृत्योत्पादितकलहः
सामन्तानध्वंसयत् । तदीयं च ,सर्वस्वं स्वयमेवाग्रसत् ।
नवाश्यं केनचिदंशेनानुगृह्य प्रत्याहृत्य सर्वमनन्तवर्मराज्य-
मसादकरोत् ।

अथैवमवसरे मन्त्रिवृद्धो वसुरक्षितः कैश्चिन्मौलैः संभूय
लमेनं भास्करवर्माणमसेव ज्यायसीं भगिनीं त्रयोदशवर्षी
न्दुवाटिनीमनयोथ मातरं महादेवीं वसुंधरामाश्रयापसर्प-
पदोम्या मावितया दाहज्वरेण देहमजहात् । अस्मान्नि-
तु नीत्वा माहिष्मतीं भर्तुर्मातुलाय आत्रे मित्रवर्मणे
रत्या देवी दर्शिन्नाभूत् । तो चायमनायोऽसावत्यपाङ्गम-—

मन्यत। निर्भर्त्सितश्च तया मुनिमियमखण्डचारित्रा चिकीर्षतीति नैर्घृण्यात्तमेनं बालमजिघांसीत्। इदं तु देव्याऽहमाज्ञप्तः। तात नालीजङ्घ जीवनाऽनेनामुं क्वचिदवधाय जीवेः। जीवेयं चेदहमप्येनमनुमार्गे ज्ञापय मां क्षेमप्रवृत्तः स्ववार्तामिति। अहं तु संकुले कथंचिदेनं निर्गमय्य विन्ध्याटवीं पादचारदुःखितं चैनमाश्वासयितुं घोषे कानिचिद्दिनान्यवात्सम्। तत्रापि राजपुरुषसंपातभीतो प्रसरन्नत्रास्य दारुणपिपासापीडितस्य वारि कूपेऽस्मिन्नपभ्रश्य पतितस्त्वयैवमनुग्रहीतः। ... शरणमेधि विशरणस्य राजसूनोरित्यञ्जलिमबध्नात्। किं जात्याऽस्य मातेत्यनुयुक्ते मयाऽमुनोक्तम्। पाटलिपुत्र वणिजो ... रत्नाकरद... कौ... न्वनोऽस्य माता जातेति। ... इति सरलेहं तमहं सस्वजे। वृद्धेनोक्तम्। सिंधुदत्तापुत्राणां मस्ते पितेति। सुश्रुत इत्युक्ते सोऽप्यहृष्यत्। अहं तु त... समस्मके... नयैनैवोन्मूल्य बालमेनं पित्र्ये पदे प्रतिष्ठापयामिति प्रतिज्ञाय कथमस्यैनां क्षुधं क्षपयेयमित्यचिन्तयम्। तावदापतितौ च कस्यापि व्याधस्य त्रीनिपूनतीत्य मृगौ स च व्याधः। तस्य हस्तादवशिष्टमिषुद्वयं कार्मुकं चाक्षिप्यावधिषम्। एकः सपत्राकृतोऽन्यश्च ... पतत्। स चैकं मृगं दृष्ट्वा ...

।मापोद्य निम्नुलाकृत्य विकृत्योवंसिग्रीवादीनि घ्रला-
स्य दायाद्गेषु समेतामिषेण तयोरात्मनश्च सुधमत-
।र्षम् । एतस्मिन्कर्मणि मत्साहाय्येनातिहृष्टं किरातमस्मि
दयान् । अपि जानासि माहिष्मतीवृत्तान्तमिति ।
सायाचष्ट । तत्र व्याघ्रत्वचो दतीश विक्रीयार्थमागतः ।
: न जानामि । प्रचण्डवर्मा नाम चण्डवर्मानुजो मित्र-
मेदुहितरं मम्बुवादिनीं लिप्सुरभ्येतीति तेन सोत्सवा
रीति । अथ पर्णे जीर्णममयम् । धूर्तो मित्रवर्मा दुहितरि
म्यक्प्रतिपत्त्या मातरं विश्वास्य तन्मुखेन प्रत्याकृष्य
लकं जिघांसति । तत्प्रतिगत्य कुशलमस्य मद्वार्तां च
र्थं रहसि निवेद्य पुनः कुमारः शार्दूलभक्षित इति प्रकाश-
ोशः कार्यः । स दुर्मतिरन्तःप्रीतो बहिर्दुःखं दर्शय-
र्षमनुनेष्यति । पुनस्त्वया तन्मुखेन स वाच्यः। मदपेक्षया
यदुत्क्रमत्यक्रमिषं सोऽपि बालः पापेन मे परलोकमगात् ।
ाय तु त्वदादेशकारिण्येवाहमिति । स तथोक्तः प्रीतिं प्रति-
ाभिपत्स्यते । पुनरनेन वत्सनामनाम्ना महाविषेण
नीय तोयं तत्र मालां मज्जयित्वा तया स वक्षसि
लि च हन्तव्यः । 'स एवायमसिप्रहारः पापीय
स्त्वयास्तु यद्यस्मि पतिव्रता ' इति । पुनरनेनागदेन मन्त्रमि-
ाऽम्भसि तां मालां मज्जयित्वा स्वदुहित्रे देया । मृते तु
स्मिन्नक्षां च निर्विकारायां सत्यां सतीत्वेन प्रकृतयो-
ुवर्तिष्यन्ते । पुनः प्रचण्डवर्मणे संदेश्यम् । ' अनायकमिदं

राज्यम् । अनेनैव सह बालिकेयं स्वीकार्या इति । तत्र कापालिकवेषच्छन्नौ दैवेन दीयमानभिक्षौ पुराद्बहिः स्थानं चक्रतुः । पुनरायप्रायान्तरवृद्धानामपि मन्त्रि निकाले वर्षानु देवी । स्वमेत्र मे देव्या विन्ध्यवासिन्या कृतः प्रसादः । अथ चतुर्थेऽहनि प्रचण्डवेगो मत्त गजेन्द्रो [illegible] मन्द्रवने परीक्ष्य [illegible] निशीथे कपाटमुद्घाट्य [illegible] सह कोऽपि द्विजः निर्गमिष्यति । स राज्यमिदमनुपाल्य बालेन [illegible] स खलु बालो मया [illegible] [illegible] मा धैर्यं वत्सा [illegible] [illegible] नैव कश्चित्पश्यति । [illegible] गुप्त [illegible] [illegible] इति । स [illegible] अर्धेशायं यथानिर्दिष्टमनुष्ठितम् [illegible] प्रासादेन । अहो माहात्म्यं पतिव्रतानाम् । [illegible] हि स [illegible] । न च शक्यते [illegible] कर्मेति वक्तुम् । यतस्तदेव दर्शं [illegible] दुहितृ स्तन [illegible] मेव मरणं जातं न सुप्तः [illegible] पतिव्रतायाः [illegible] वर्तेत स सर्वमय [illegible] इति ।

अथ [illegible] स [illegible]

[illegible]

[illegible]

[illegible]

द्रक्ष्यसीति । यद्येवं वत्स भागधेयमस्मा यो दास्याः स वत्सभाः मानाभ्यर्थनो स्थाम इति मद्दर्शनबद्धरागामाप्यमां मञ्जुवादिनीं प्रणम्य भूयोऽपि सा हर्षगर्भमवदत। तथेनिमभ्या सोऽयं पुष्पदीपो बालकपाली श्वो मया निरोद्धव्य इति। मयाऽपि मस्मिन्नं मञ्जुवादिनीगर्गलीनहस्तिलोदयपर्णवम- स्थिवति नन्दभिक्षो नालीजङ्घमाधाय निर्गम्य ततश्च तै पालुपालं सर्वसंपृक्तम्। कालान्तरेणायुः प्राप्तः प्रचण्डव- र्मेति। सोऽयत। राज्यमिदं ममेत्यपास्तशङ्को राजाऽस्थान- मण्डप एव तिष्ठन्नुपास्यमानः कुशीलवैरिति। यथेनमुद्याने तिष्ठेति सं उरन्नमादिश्य तत्प्राकारैकपार्श्वे कस्यांचिद्वृ- न्यमाठिकायां मात्रः समयनार्थं सद्धक्षणनियुक्तराजपुत्रः कृतकुशीलववेषलीलः प्रचण्डवर्माणमत्यानन्दयन्नयम्। अनु- ञ्जितातपे तु समये जनसमाजज्ञानोपयोगीनि संहृत्य नृत्य- गीतनानागदितादिहस्तचङ्क्रमणपूर्वपादालातपादापीडवृश्चि- कमकरलङ्घनादीनि मत्स्योद्वर्तनादीनि च करणानि पुनराज्ञा- पादापाशवर्तिनां छुरिकास्ताभिस्ताडितवर्ष्मा चित्रदुष्क- राणि करणानि श्येनपातोत्क्रोशपातादीनि दर्शयन्विंशति- चापान्तरालावस्थितस्य प्रचण्डवर्मणः छुरिकयैकया प्रत्युरसं प्रहृत्य जीव्यादर्पमहसं वसन्तभानुरिति गर्जन्महारात्रमुत्कर्तु- मुद्यताभेः कस्यापि चारभटस्य पीवरांसबाहुशिखरमाक्रम्य तावतैव तं विवृतीकुर्वमाकुलं च लोकमुपहस्कुर्वन्दिग्पुरुषो- च्छ्रितं प्राकारमत्यलङ्घयम्। अवप्लुत्य चोपवने मदनुपाति-

राज्यम् । अनेनैव सह बालिकेयं स्वीकार्या इति । अ
कापालिकवेषच्छन्नौ देव्यैव दीयमानाभिक्षा पुरबहिरुपवन-
स्थाने वत्स्यावः । पुनरार्यप्रायान्पौरवृद्धानामात्यांश्च मन्त्रिवृद्धा-
नेकान्ते अब्रवीतु देवी । स्वप्नेऽद्य मे देव्या विन्ध्यवासिन्या
कृतः प्रसादः । अद्य चतुर्थेऽहनि प्रचण्डवर्मा मरिष्यति ।
पञ्चमेऽहनि रेवातटवर्तिनि मङ्गवने परीक्ष्य वैजन्यं जनेषु
निर्गतेषु कपाटमुद्घाट्य स्वसुतेन सह कोऽपि द्विजकुमारो
निर्यास्यति । स राज्यमिदमनुपाल्य बालं ते प्रतिष्ठापयिष्यति ।
स खलु बालो मया व्याघ्रीरूपया तिरस्कृत्य स्थापितः ।
सा चेयं वत्सा मञ्जुवादिनी तस्य द्विजातिदारकस्य दारत्वे-
नैव कल्पिष्यतेति । तदेतदतिरहस्यं युष्मास्वेव गुप्तं तिष्ठ-
त्वावदेतदुपपत्स्यत इति । स साम्प्रतमतिप्रीतः प्रायात् ।
अर्थश्चायं यथाचिन्तितमनुष्ठितोऽभूत् । प्रतिदिशं च लोकवाद
प्रासर्पत् । अहो माहात्म्यं पतिव्रतानाम् । अग्निप्रहार एव
हि स मालाप्रहारस्तस्मिञ्जातः । न च शक्यमुपाधियुक्तमेत-
त्कर्मेति वक्तुम् । यतस्तदैव दत्तं तद्दाम दुहित्रे स्तनमण्डन-
मेव तस्य जातं न मृत्युः । योऽस्याः पतिव्रतायाः शासनमति-
वर्तते स भस्मैव भवेदिति ।

अथ महाव्रतिवेषेण मां च पुत्रं च भिक्षार्थं प्रविष्टं
दृष्ट्वा प्रस्नुतस्तनी प्रत्युत्थाय हर्षकलमब्रवीत् । भगवन्
मयमञ्जलिः । अनाथोऽयं जनोऽनुगृह्यताम् । अस्ति ममैक
। स मत्यो न वेति । मयोक्तम् । फलमस्यार्थ

दृश्यसीति । यद्येवं बहु भागधेयमस्या यो दास्याः स त्वस्याः सानाथ्यभागी स्वम इति मद्दर्शनबद्धरागमाघ्यमां मञ्जुवादिनीं प्रणमय्य भूयोऽपि मां हर्षगर्भमब्रूत। तत्रैन्निमध्या सोऽयं पुष्पदीयो बालकपाली यो मया निरोद्धव्य इति । मयाऽपि सस्मितं मञ्जुवादिनीरागलीनदृष्टिलीढधैर्येणवम-स्मिन्निति लब्धभेदो नालीजङ्घमाकार्य निर्गम्य ततश्च तं बालयानं शनैरपृच्छम् । क्वामावल्यायुः प्रार्थितः प्रचण्डव-र्मेति । सोऽब्रूत । राज्यमिदं ममेत्यपास्तशङ्को राजाऽस्थान-मण्डप एव निष्ठन्नुपास्यमानः कुशीलवैरिति । यद्येवमुद्याने तिष्ठेति तं जरन्तमादिश्य तत्प्राकारैकपार्श्वे कस्यांचिच्छू-न्यमठिकायां मात्राः समवतार्य तद्रक्षणनियुक्तराजपुत्रः कृतकुशीलववेषलीलः प्रचण्डवर्माणमेत्यान्वरञ्जयम् । अनुर-ञ्जितातपे नु समये जनसमाजज्ञानोपयोगीनि संहृत्य नृत्य-गीतनानाम्रदितादिहस्तचङ्क्रमणमूर्ध्वपादालातपादापीडवृश्चि-कमकरलङ्घनादीनि मत्स्योद्वर्तनादीनि च करणानि पुनरादा-यादायामस्पर्शिनां छुरिकास्त्राभिरुपाहितवर्ष्मा चित्रदुष्क-राणि करणानि श्येनपातोत्क्रोशपातादीनि दर्शयन्निशति-धारान्तरालावस्थितस्य प्रचण्डवर्मणः छुरिकयैकया प्रत्युरसं प्रहृत्य जीव्यादर्पसहस्रं वसन्तभानुरिति गदन्सङ्घात्रमुत्कर्तु-मुद्यतासेः कस्यापि चारभटस्य पीवरांसबाहुशिखरमाक्रम्य तावतैव तं विचेतीकुर्वन्नाकुलं च लोकमुपक्षूकुर्व- च्छ्रितं प्राकारमत्यलङ्घयम् । अवप्लुत्य चोपवने

राज्यम्। अनेनैव सह बालिकेयं स्वीकार्या' इति।'
कापालिकवेषच्छन्ना देव्येव दीयमानमिमं पुत्रमहितम
ग्राम वत्स्यावः। पुनरायं प्रायान्पौरवृद्धानामंथ मन्त्रिवृ
नेकोऽते ब्रवीतु देवी। स्वमेऽद्य मे देव्या विन्ध्यवासिन
कृतः प्रसादः। अद्य चतुर्थेऽहनि प्रचण्डवर्मा मरिष्यति
पञ्चमेऽहनि रेवातटवर्तिनि मठ्यते परीक्ष्य वैजन्यं अ
निर्गतेषु कपाटमुद्घाट्य स्वसुतेन सह कोऽपि द्विजकुम
निर्यास्यति। स राज्यमिदमनुपाल्य बालं तं प्रतिष्ठापयिष्य
स खलु बालो मया व्याघ्रीरूपया तिरस्कृत्य स्थापित
सा चैषं वत्सा मञ्जुवादिनी तस्य द्विजातिदारकस्य दार
नैव कल्पितेति। तदेतदतिरहस्यं युष्मास्वेव गुप्तं ति
यावदेतदुपपत्स्यत इति। स साम्प्रतमतिप्रीतः आया
अर्धरात्रं यथाचिन्तितमनुष्ठितोऽभूत्। प्रतिदिशं च लोक
प्रासर्पत्। अहो माहात्म्यं पतिव्रतानाम्। अग्निप्रहार
हि स मालाप्रहारस्तस्मिन्जातः। न च शक्यमुपधियुक्त
र्कर्मेति वक्तुम्। यतस्तदैव दत्तं तद्दाम द्रुहिणे स्तनमण्ड
मेव तस्य जातं न मृत्युः योऽस्याः पतिव्रतायाः शासनम
वर्तेत स भस्मैव भवेदिति।
अथ महाव्रतिवेषेण मां च पुत्रं च भिक्षायै प्रा
दृष्ट्वा प्रस्तुतस्तनी प्रत्युत्थाय हर्षकलमवर्वीत्। मया
यमञ्जलिः। अनाथोऽयं जनोऽनुगृह्यताम्। अस्ति म
स्वप्नः। स मत्यो न वेति। मयोक्तम्।। फलमस्य

स्यमीति । यद्येवं यद् भागधेयमस्या यो दासाः स
न्त्वस्याः मानाध्यमेगी स्वम इति मदर्शनबद्धरागगाधमां
म्जुवादिनी प्रणमत्य भूयोऽपि मा हर्षगर्भमस्त। तथेनिमध्या
ोऽयं युष्मदीयो पालकपाली थो मया निरोद्धव्य इति ।
थाऽपि मस्मिनं मञ्जुवादिनीरागलीनहप्तिलीढपर्येणवेम-
ल्पति लव्यभेशो नालीजद्रुमाकार्य निर्गम्य ततश्च ते
ानुपान्तं प्रनैरपृच्छम् । श्रामायन्त्यायु: प्रथितः प्रचण्डव-
ेति । सोऽयत । राज्यमिदं ममेत्यपालशङ्को राजाऽस्यान-
ण्डप एव तिष्ठन्नुपास्यमानः कुशीलवैरिति । यद्येवमुद्याने
दैष्टेति तं अनन्तमादिश्य तत्माकारैकपार्श्वे कस्यांचिच्छू-
यमण्डिकायां माशः समवतीर्य तद्गुणनिपुणराजपुत्रः
तकृशीलववेषन्नैः प्रचण्डवर्माणमेत्यान्वरञ्जयम् । अनुर-
ञ्जिततपे तु समये जनसमाजप्रानोपयोगीनि महत्य नृत्य-
ेनिनानाग्रदितादिहस्तचङ्क्रमणमूर्धपादालातपादापीडमूर्धि-
कमकरलङ्घनादीनि मत्स्योद्वर्तनादीनि च करणानि पुनराद्या-
ाद्रायामचवर्तिनां क्षुरिकास्ताभिरुपादितचर्म्मा चित्रदुष्क-
ाणि करणानि श्येनपातोत्क्रोशपातादीनि दर्शयन्निवाति-
ाशन्तरालावस्थितस्य प्रचण्डवर्मणः क्षुरिकयैकया प्रत्युरसं
ाहृत्य जीर्ण्याऽर्यमहत्त्वं यमन्तभानुरिति गदन्मद्रावमुत्कर्तु-
ापिवासैः कस्यापि चारभटस्य पीवरांसबाहुशिखरमाक्रम्य
ायतैव तं विवतीकुर्वशार्दूलं च लोकमुद्धृषुर्वन्दिपुरपो-
च्छ्रितं प्राकारमत्यलङ्घयम् । अवप्लुत्य चोपवने मदनुपाति-

नायमेव पन्था हन्यत इति ब्रुवाण एव नालीजङ्घमग्रीकृत्य कृतास्पष्टवादन्यामया समालपन्त्या चानुप्राकारं प्रान्तप्रतिधावितः पुनरवाचोच्चितवृक्षत्वादलक्ष्यपातेन प्रकुलङ्घितप्राकारस्ततस्तस्यां शून्यमठिकायां तूर्णमेव प्रविश्य प्रतिमुक्तपूर्वनेपथ्यः सह कुमारेण सत्कर्मतत्पुरुषाणामपि दुःखलभ्यतमां श्मशानोद्देशमभ्यगाम्। प्रागेवास्मिन्दुर्गागृहे प्रतिमाधिष्ठान एव मया कृतं ममरागर्भगृहगुल्मप्रस्तरस्थगितवातद्वारं बिलम्। अथ गर्भामध्यगारे यथेष्टरतिजनितमहार्हरत्नभूषणपट्टनिवसनो तद्बिलमार्गे प्रविश्य तूष्णीमतिष्ठम्। देवी तु पूर्वयुक्तेन यथार्हमपि गन्धहारं माल्यानि दापयित्वा प्रचण्डवर्मणे चण्डवर्मणे मामस्यामस्मकेन्द्रोपधिकृतामेव संविदियायाभेद्यः प्रत्युषेव पूर्वकृतनिर्यातमाल्यनामन्त्र्यबुद्धेः महाभ्यर्हन्त्य सागरं मर्थयित्वा गर्भितवस्त्रं परिधितकुश्चिरेजस्मं तत्र विधाय तस्मदृशिः सह तेन धिया पटीयांसं पटहसहस्रम्। अनुरागजस्वर्गाहेन तेन नाहेनाहं दर्शनं विनिर्विशेषण सत्वरितं लोहितादर्शादृश्यन्तपुराणमिव दृष्ट्वा तदाराध्यमिवहतो निरीक्ष्य निगमम निगमनं च कुमारं च यथानुरूपमर्पयित्वा कुशीमुपयाहि कारणे अन्यथा अन्यायेऽपि स्वयमसोऽन्यथा पूर्वनानिर्णायितं च प्रतिरक्तो महतीमस्याप। इत्थं देवी विज्ञ वर्तिनी मम्पुंगव पृष्ठत आगतवति। न त्वं राजानुमावं

मया सकृपया शार्दूलरूपेण निरस्कृत्याथ यो दत्तः। तमेनमद्य-
प्रभृति मत्पुत्रतयाऽमन्दमानुषम इति परिगृह्णन्तु भवन्तः। अपि च दुर्घटकूटकोटिघटनापाटवप्रकटशाठ्यनिष्ठुरात्मक-
घटघट्टनात्मानं मां मन्यध्वमस्य रक्षितारम्। रक्षानिर्वेश-
श्चास्य स्वमेयं सुभ्रूरप्यनुज्ञाता मममार्पयति। श्रुत्वैतदहो
भाग्यवाम्भोजवंशो यस्य त्वमापादितो नाथ इत्यप्रीयन्त
प्रकृतयः। सा तु यात्रामगोत्रां हर्षारम्भामसृजन्मे मथुः।
तदहरेव च यथावद्ग्राहयन्मञ्जुवादिनीपाणिपद्मम्। अप-
चायां च यामिन्यां मय्यगमिष्यलं प्रत्यपूपयत्। अलब्धगन्धश्च
लोके नष्टमुष्टिचिन्तादिकथनैस्स्वपुपायान्तरप्रयुक्तैर्दिव्यांशता-
मेव मे समर्थयमानो मदाज्ञां नात्यवर्तत। राजपुत्रस्यार्यापुत्र
इति प्रभावहेतुप्रसिद्धिरासीत्। सं च गुणवत्यहनि भद्राहन-
क्षत्रस्य पुरोहितेन पाठयन्राजकार्याण्यन्वतिष्ठम्। अचिन्तयं
च। राज्यं नाम शक्तित्रयायत्तम्। शक्तयश्च मन्त्रप्रभा-
वोत्साहाः परस्परानुगृहीताः कृत्येषु क्रमन्ते। मन्त्रेण हि
विनिश्चयोऽर्थानाम्। प्रभावेण प्रारम्भः। उत्साहेन निर्वहणम्।
अतः पञ्चाङ्गमन्त्रमूलो द्विरूपप्रभावस्कन्धश्चतुर्गुणोत्साह-
विटपो द्विसप्ततिप्रकृतिपत्रः षड्गुणकिसलयः शक्तिसिद्धि-
पुष्पफलश्च नयवनस्पतिर्नेतुरुपकरोति। स चायमनेकाधि-
करणत्वादसहायेन दुरवबोधः। यस्त्वयमार्यकेतुर्नाम
मित्रवर्ममन्त्री स कोसलाभिजनत्वात्कुमारमातृपक्षो मन्त्रि-
गुणैश्च युक्तस्तमतिमत्रमस्त्यैव स्पष्टो मित्रयसां। स पारम्पः

पेशलमिति । अथ नालिजंघं रहस्यान्वशिक्षयम् । तातायत्
तुमेकान्ते ब्रूहि । कोऽन्वेष मायापुरुषो य इमां राज्यलक्ष्मी
मनुभवति । स चायमस्मद्बालो भुजङ्गेनामुना परिगृहीतः
किमुद्गीर्यते ग्रस्यते वेति । स यद्वादिष्यति तदा
बोध्य इति । सोऽप्यन्यदेवं मामावेदयत् । मुहुरुपा
प्राभृतैः प्रवर्त्य चित्राः कथाः संवाह्य पाणिपाद
तिविस्रम्भदत्तक्षणं तमप्राक्षं त्वदुपदिष्टेन नयेन
सोऽप्येवमकथयत् । भद्र मैवं वादीः । अभिजनस
शुद्धिदर्शनमसाधारणं बुद्धिनैपुणमतिमानुषं प्राणबलमप
रिमाणमौदार्यमत्याश्चर्यमस्त्रकौशलमनल्पं शिल्पज्ञानमनुग्र
हार्द्रं चेतस्तेजश्चाप्यविषह्यमप्यमित्राणामित्यस्मिन्नेव संनिप
तितो गुणाः येऽन्यत्रैकैकशोऽपि दुर्लभाः । द्विषतामे
चिराबिल्वद्रुमः प्रह्वाणां तु चन्दनतरुस्तमुपवृत्त्य नीतिज्ञ
मन्यमस्मकमिमं च राजपुत्रमनेन पित्र्ये पदे प्रतिष्ठितमे
विद्धि । नात्र संशयः कार्य इति । तच्चापि श्रुत्वा भूय
भूयश्चोपधाभिर्विशोध्य तं मे मतिसहायमकरवम्
तत्सखश्च सत्यशौचयुक्तानमात्यान्विविधव्यञ्जनांश्च गूढपुरु
षानुदपादयम् । तेभ्यश्चोपलभ्य लुब्धमसमृद्धमत्युत्सिक्तम
विधेयप्रायं च प्रकृतिमण्डलमलुब्धतामभिख्यापयन्धा
र्मिकत्वमुद्भावयन्नास्तिकान्कदर्थयन्कण्टकान्विशोधयन्नमित्रो-
पधीरुपघ्नंश्चातुर्वर्ण्यं च स्वधर्मकर्मसु स्थापयन्नभिसमाह
रेयमर्थान् । अर्थमूला हि दण्डविशिष्टकर्मारम्भाः ।

घान्यदास्मि पापिष्ठं तत्र दौर्बल्यादित्याकलय्य
गानन्यतिष्ठम् ।

इति श्रीदण्डिनः कृतौ दशकुमारचरिते विश्रुतचरित
म अष्टम उच्छ्वासः ।



NOTES
ON
VISHRUTA CHARITAM

विश्रुतचरितम्—This is the eighth chapter of दशकुमारचरित-proper. For details see Introduction.

P. 1. अथ सोऽपि आचचक्षे—अथ shows 'after the narration of the adventures of मन्त्रगुप्त described in the seventh chapter.' सोऽपि—He, Vishruta also. आचचक्षे—related, narrated. Third person, sing. लिट् (perfect) of चक्ष् with आ 2 A. देव—May it please your majesty, O king. अहमपि [illegible], subject of p. p. [illegible] and [illegible]. [illegible]—Instru. sing. of present part. of [illegible] adj. of [illegible]—[illegible] (अष्टवर्षं [illegible]). कुमार —A lad, a boy. क्षुधा, तृषा च [illegible] and तृष are instrumental sing of क्षुध् and तृष् (क्षुध्, or क्षुत्, क्षुधौ, क्षुधः, तृट्, तृषौ, तृषः) The words are [illegible] also ([illegible] [illegible] । [illegible] [illegible] ॥).
क्लिश्यन्—nomi sing of क्लिश्यत् pres part. from क्लिश् to be tormented 4 P. There is another reading क्लिश्नन्—It is pres. part. of क्लिश् 9. P. [illegible]—[illegible]. The lad was of a tender age and did not deserve any

trouble. कूपाभ्याशे—अभ्याश =a vicinity, surroundin
अष्टवर्षदेशीय—देशीयर्-is a termination applied in the sense of "about" "nearly." ईषत् असमाप्तौ कल्पप्-देश्य देशीयर । ईषत् असमाप्त अष्टवर्ष., अष्टवर्षदेशीयः, अष्टवर्षदेश्य अष्टवर्षकल्प. । अष्टौ वर्षा. प्रमाणं यस्य स· अष्टवर्षः । अष्टौ=eight is a numeral declined only in plural, as. 1 अष्टौ, 2 अष्टौ 3 अष्टभि., अष्टाभि 4 & 5 अष्टभ्य·, अष्टाभ्य , 6 अष्टानाम् 7 अष्ट अष्टासु. त्रासगद्गदम्=त्रासेन गद्गदम् यथा स्यात्तथा with his voice choked on account of the distress he was in अगदत् अवदत्=Said 3rd pers sing imperfect (लङ्) गद् I P.

महाभाग—महान् भाग. यस्य तत्सम्बुद्धौ=Oh lucky s क्लिश्यन्तं=क्लिश्यन्तं ppp from क्लिश to trouble, 9 P 4 क्लिश्नाति,क्लिश्यति मे=मम=In distress as I am. साहाय्यकम् सह एति=सहायः, सहायस्य भाव साहाय्यम (ष्यञ्) साहाय्यं साहाय्यकम् (स्वार्थे कन) हि=shows cause, since प्राणहारिणीम्—प्राणानां अपहारिणी=प्राण+अप+हृ+णिनि (ताच्छील्ये +ङीप् The termination णिनि (इन) is applied roots in the sense of nature, habit हृ+इन=हारिन् is an adjective of पिपासा (feminine) therefore हारिन+ङीप् (ई) femi. हारिणी पिपासां—पातुम इच्छा पिपासा; a desiderative noun from पा = to drink प्रतिकर्तुम्=दूरीकर्तुम्. In order to quench (this thirst of mine). Infinitive of purpose (तुमुन् from प्रति + कृ 8 P. A. to oppose, to withstand to quench. उदञ्चयन्=निष्कासयन Present part

उद्+अञ्च=to draw up 1 P. nomi. sing adjective. कोऽपि निष्कल्पः इह कूपे—In this well here. कोऽपि=कः+अपि, अनिदिष्ट-ज्ञातः, a certain, somebody. चित्, चन and अपि are the terminations, which when added to an interrogative pronoun, turn the interrogative into an indefinite pronoun. They are added after the interrogative pronouns have taken case terminations. e. g कः+अपि, इम्+अपि, केन+अपि etc. निष्कल्पः=निर्गता कला यस्मात्=One from whom all spirit has gone. An old man. निष्कल शरीरः वृद्धः। मर्मच्छदारणभूतः=शरण एकस्मिन्नो =एकं केवल एव शरणं=एकशरण, एकशरणं भूतः एकशरणभूतः=who was my only protector शरणम्=रक्षणं. उद्धर्तुम्—Infinitive of purpose (तुमुन्) from उद्+हृ 1 P. or उद्+धृ 1 P=to lift up, to draw up.

अभ्येत्य—Indeclinable past participle or ल्यबन्त from अभि+इ=to go near, to approach. प्रतत्या—By means of creeper, स्त्री तु प्रतानिर्लता। प्रतत्या and कया are करणे तृतीया. उत्तार्य—Indeclinable past participle from उद्+तृ 1 P. (causal) having helped him to come up having extricated. वंशनालीमुखेनोद्धृताभिः—वंशस्य नाली तस्याः मुखं, तेन उद्धृताः (आपः) ताभिः. It is an adjective to अद्भिः which is instrumental plural of अप = water fem. It is used in plural only (Decl 1 आपः 2 अपः 3 अद्भिः 4 अद्भ्यः 5 अद्भ्यः 6 अपाम् 7 अप्सु.) He drew up water from the well by means of a bamboo pipe. चतुःपञ्चाः (V L चतुर्थं) solve it as चतुर्णां पञ्च व

षड्वा चतुःपञ्चपाणि तैः adj. of फलैः; or चतुःकृत्वा पञ्चषाणि (पञ्च वा षड् वा पञ्चषाणि). In both these cases the compound is a संख्याबहुव्रीहि. In the first case it means four or five or six; in the second it means four times five or six i. e. 20 or 24. शारक्षेपोच्छ्रितस्य= शारस्य क्षेपः, शरक्षेपः बाणगतिः शरक्षेपात् (अपि) उच्छ्रितस्य उन्नत. Higher than the ascent or height of an arrow. लकुचवृक्षस्य=लकुचनामा वृक्षः=डहु (बडहर भाषाया) a kind of tree. पाषाणपातितैः—पाषाणैः (करणे) पातिता =Having knocked down, felled down with stones. पातित is the past passive participle from the causal of पत् 1 P. to fall प्रत्यानीतप्राणवृत्तिमापाद्य=प्रत्यानीता पुनः आनीता प्राणानां वृत्तिः स्थितिः यस्य तम्=lit. one, existence of whose life was brought back; helping him to refresh his spirits making him one the existene of whose life was revived, refreshed (आपाद्य=Absolutive or indeclinable past participle of आ+पाद्+causal of पद् to make. तरुतलनिषण्ण—तरुतले निषण्णः=Sitting under a tree निषण्ण=past. pass part. from नि+सद् (सीद्) to si जरन्तम्=वृद्धम् Accu. sing. of जरत् pres. parti of to become old, to shelter (p. p. p जीर्ण). कथं आप आपन्ना-How has this calamity befallen. (आपन्ना p. p. f from आ+पद् to fall.) adjective to आपद् fem

अश्रुगद्गदम्—अश्रुभिः गद्गदम् यथा स्यात्तथा –Choked with tears. (compare कण्ठगद्गदम् above) अगदत्—अवदत्=Said. third pers. sing. Imperfect (लङ्) of गद् to speak I P)

श्रूयताम्=3rd. pers. sing Imperative (लोट्) pass from श्रु=to listen 5 A. P.=Please listen, be pleased to listen. May you attend to, महाभाग=Illustrious sir, lucky sir, fortunate sir, magnanimous Lord. विदर्भो नाम जनपदः—A country called विदर्भ; modern Berar; between the banks of the Narmada & the Krishna rivers. भोजवंशभूषणम्—An ornament to the race of भोज who belonged to the race of the Yadavas. अंशावतार इव धर्मस्य-अंशेन अवतारः=a partial incarnation of religion or virtue. A virtue incarnate, very virtuous, a partial incarnation of the god of justice. अतिसत्त्व—अतीव सत्त्वं यस्य, सत्त्वं बलं सत्त्वगुण यस्य सः=Possessing great courage or prowess, of extra ordinary stength or powers, possessing great virtue. सत्यवादी—सत्यं वदने तच्छीलं यस्य वद+णिनि [इन्]=it was his nature to speak the truth. वदान्य=Liberal, generous. [स्युर्वदान्यस्थूललक्ष्यदानशौण्डा बहुप्रदे । अमर.] सुविनीतः—[अत्यन्तः विनीत]—नम्रः=very modest विनेता प्रजानाम्—विनेता=शिक्षकर्ता=Regulator, educator of his subjects. रञ्जितभृत्य—रञ्जिताः अनुरक्ताः भृत्याः सेवकाः यस्य= His servants or subordinates were pleased with him; a generous master to his servants कीर्तिमान्= famous, renowned. प्राशस्त्ये मतुप् । प्राशस्त्येन विद्यते कीर्तिः यस्य । मतुप् or मत् or वत् are the terminations added to nouns in the sense of possession in large quantities. उदग्र=उन्नत. Mighty, great. This may go with मूर्ति-बुद्धिभ्याम्=high or noble in form and intelligence;

eminent for his mighty form and high intelligence उत्थानशीलः—पौरुषस्वभाव . Ambitious (उत्थानं पौरुषं अन्न) उत्थाने पौरुषे शीलं यस्य—of greatness, it may go with मूर्ति बुद्धिभ्याम्—whose form and intelligence commanded respect (from others). मूर्तिः—form, person, body बुद्धिः—Intelligence, wisdom शास्त्रप्रमाणः—शास्त्रं प्रमाणं यस्य=Who regarded shastras as his authority following the authority of the shastras, fully guided by the rules of the shastras: Defender of the faith शक्यभव्यकल्पारम्भी—शक्यं = सुकरं, स्वसाध्य कर्म = Deed easy to be accomplished भव्य क्षेमं, कुशल=popular works works of public benifit. कल्प = Continuous works benefecial in the end. (शक्यं तु सुकरं कर्म भव्यं जनत्लाधिनम् । कल्पं युक्त न भक्तेन सदैव समाचरेत् । दिवाकर. कल्पः = विधि न्याय्यं कर्म (कल्पो न्याय्ये, विधौ, शास्त्रे, संवर्त प्रलयावसरे। कल्प मे, विकल्पेच । महीपकोश) शक्यानि भव्यानि कल्पानि आरभते तच्छीलं यस्य । आ+रभ्+णिनि. [इन् ताच्छील्ये] It was his nature or habit to undertake or start works that were possible to be performed of public benefit, and beneficial in the end संभावयिता बुधान्= One who respected the learned or wise men; [सम्मानेन धनेन बुधाना आदरकर्ता.] by conferring titles or bestowing gifts on the wise men of his realm प्रभावयिता सेवकान्—Promoter of his servants, [Lit. made the servants masters] अभ्युदय प्रापयिता = प्रभुत्वं कारयिता—Making them prosperous or masters उद्भावयिता बन्धून् He raised his relations

to higher positions. न्यग्भावयिता शत्रून्—Subdued, brought down, lowered down his *enemies*. असंबद्धप्रलापेषु अदत्तकर्णः = न संबद्धाः असंबद्धाः प्रलापाः (अनर्थकवचनानि) तेषु न दत्तौ कर्णौ येन = He never lent his ears to any irrelevant or nonsensical talks. कदाचित् अपि अवितृष्णः गुणेषु—[अवितृष्णः=विगता तृष्णा यस्य स. वितृष्णः न वितृष्णः अवितृष्णः = सर्वदा सतृष्ण एव—not free from greed or thirst; whose thirst was not satisfied His greed for virtue or merits remained unsatisfied almost always. Always eager to acquire virtue or merits

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P. 2. अति नदीष्णः कलासु—नदीष्णः निपुणः=नदी+स्नः (नदीस्नातेन निपुण अर्थे निपुणाः अपि।) नदी+स्ना+क (अ) निनद्योः स्नातेः कौशले. The root स्ना to bathe 2 P. takes a क (अ) termination when prefixed by नि and नदी in the sense of proficiency or skill नि+स्ना+क=निष्ण, नदी+स्ना+क= नदीष्ण—Fully proficient, expert, skilled in fine arts नेदिष्ठो धर्मार्थसंहितासु—नेदिष्ठ=is a superlative form of अन्तिक=nearest. धर्मश्च अर्थश्च तयोः संहिताः=codes of religion and politics, sacred lore and political Science. संहिता comes after the द्वंद्व compound of words of धर्म+अर्थ, therefore by the rule द्वन्द्वान्ते द्वन्द्वादौ श्रूयमाणं पदं प्रत्येकं सम्बध्यते, it will go with धर्म and अर्थ, धर्मसंहिता अर्थसंहिता च। संहिता—*collected rules, code*. स्वल्पेऽपि सुकृते सुबहु प्रत्युपकर्ता—He would repay in manyfolds even a small good deed or good service (स्वल्पेऽपि सुकृते कृते सति अत्यन्तम् प्रत्युपकारम् कर्तुं समर्थः इत्य). Mark the

accusative plural in सम्भावयिता बुधान्, प्रभावयिता से . .. उद्भावयिता बन्धून्; न्यग्भावयिता शत्रून्. These cases are governed by the nouns सम्भावयिता, प्रभावयिता, उद्भावयिता But further in प्रत्यवेक्षिता कोशवाहनयो (षष्ठी) परीक्षिता सर्वाध्यक्षाणाम्, उत्साहयिता कृतकर्मणाम्, प्रतिकर्ता आपदाम्, प्रणेता चातुर्वर्ण्यस्य, *and similar forms govern* षष्ठी. This is to be explained by न लोकाव्ययनिष्ठाखलर्थतृनाम्—The words formed by the addition of तृन् (तृ) terminations will *not govern* षष्ठी. *There are two terminations* which are similar in form तृन् and तृच् both mean the same thing (कर्तरि); But according to Panini's rule *न लोकाव्यय. etc. words formed by the addition of* तृन् will not govern षष्ठी; and therefore in सम्भावयिता बुधान्, न्यग्भावयिता शत्रून् accusative is used. But words formed *by the addition of* तृच् *however can govern* षष्ठी such as is used in the following. प्रत्यवेक्षिता कोशवाहनयोः= A careful superviser of treasury and conveyances; *A competent superintendent of treasury & army* (प्रति+अव+ईक्ष+तृच्). परीक्षिता सर्वाध्यक्षाणाम्—He took great pains to appreciate or examine the *works of all the heads of the departments.* अध्यक्षः—a *chief,* a head, a superintendent. उत्साहयिता कृतकर्मणाम् अनुरूपैः दानमानैः—He encouraged the officers who performed their duties properly with suitable gifts and bestowed proper honours or titles on them. *cf.* क्रियापवर्गेष्वनुजीविसात्कृताः कृतज्ञतामस्य वदन्ति सम्पदः ॥ किरात. १. 14 सद्यः प्रतिकर्ता दैवमानुषीणाम् आपदाम्=An instantaneous,

or prompt remover of the heavenly and human calamities. Heavenly calamities are —'हुताशनो 'जलं व्याधिर्दुर्भिक्षं मरणं तथा । इति पंचविध दैवं मानुषं व्यसनं शृणु । आयुक्तकेभ्यः चौरेभ्यः परेभ्यो राजवल्लभात् । पृथिवीपतिलोभाच्च नराणां पंचधा मतम् ॥ कामं० नीति. ११.२०. षाड्गुण्यप्रयोगनिपुण—Well-versed or expert in the use of six qualities of a king. षट् गुणाः एव षाड्गुण्यं (षड्गुण+ष्यञ् स्वार्थे) षाड्गुण्यस्य प्रयोग: तस्मिन् निपुणः । These are six expedients of foreign policy:—संधिर्ना विग्रहो यानम् आसनं द्वैधम् आश्रय । षड्गुणा । अमर । 1. Peace or alliance 2. War, 3 Marching 4. Halting (waiting for an opportunity) 5 Duplicity, creating discord amongst enemies 6 Seeking protection (of other kings) मनुमार्गेण प्रणेता चातुर्वर्ण्यस्य=He maintained the order of four classes according to the rules laid down by मनु. मनु was the great law-giver, he has codified the rules of conduct in his book called मनुसंहिता. पुण्यश्लोक—पुण्यः श्लोकः यशः यस्य =His fame was holy; he whose name was auspicious.

पुरुषायुषं—पुरुषस्य आयु =Full period of the life of a man, 100 years पुरुषायु becomes पुरुषायुष irregularly by अचतुर विचतुर त्रिचतुर पुरुषायुष द्व्यायुष etc. अपुण्येन On account of ill luck, sins of his subjects अगण्यत अमरेषु—He was counted amongst the immortals, died, expired, joined the majority. अगण्यत=Third pers. sing pass. imperfect लङ् of गण् to count 10 P. सदापति = तस्मात् पुण्यकर्मणः आयाति. प्रभव.

यस्य = One who owed his greatness or prosperity to him (स्यात्प्रभातोऽपि नायकः । अमर.) His father.
अस्यानिष्टत्—Ruled the earth. अवनिम् is accusative governed by अध्यतिष्ठत (अधिशीङ्स्थासां कर्म। vide Apte's guide §31) दण्डनीत्यां नात्यादृतः अभूत्—Was not much honoured in Politics; did not take interest in Politics. दण्डनीतिः—Rules of Government; Science of Politics. दम = दम्यते अनेन दण्ड. अभूत् = Third person singular aorist लुङ् from भू 1 P भवति। मन्त्रिवृद्ध = मन्त्रिषु मन्त्रिणाम् वृद्धः-Oldest amongst the ministers ... बहुमत—Much respected by his father. The sixth case (षष्ठी) in पितु is accounted for by the rule मतिबुद्धिपूजार्थेभ्यश्च (Vide Apte's guide §115) प्रगल्भवाक्-प्रगल्भा वाक् यस्य- Whose speech was eloquent, whose words were important and weighty अभाषत—Said addressed as follows. (Mark the advice given by the old and experienced minister.)

तात—It is a term of affection meaning "My dear, my dear boy"; (तात इति चाटूक्ति). आत्मसंपत् Personal accomplishments, qualities of the soul Treasure of the heart. अभिजनात्प्रभृति=Ever since your birth. अन्यूनता=Not wanting in anything लक्ष्यते = Is marked, is found out, is seen. निसर्गपट्वी निसर्गेण पट्वी = Clever by nature, naturally sharp पट्वी is an adjective qualifying बुद्धिः पटु or पट्वी All adjectives ending in उ take the feminine

ermination ई optionally (वाऽतः ङीष्) पटु or पट्वी, गुरु or गुर्वी. नृत्यगीतादिषु कलासु –In arts such as dancing, singing and others. Mark the difference between नृत्त and नृत्य. नृत्त is a mute dance without music etc and नृत्य is a dance accompanied with music. काव्यविस्तरेषु - In the expanse of, in different kinds of, kavya literature. प्राप्तविस्तारा—Which has attained excellence; which was developed, or cultured or trained in different kinds of काव्य. Mark the difference between विस्तर and विस्तार (विस्तरो विग्रहे व्यासः, स तु शब्दस्य विस्तरः ।) इतरेभ्यः प्रतिविशिष्यते—Surpasses that of others. अप्रतिपद्य प्राप्तसंस्कारम्—Not having obtained polish; not being refined or cultured cf. मनस्त्वर्कि ते (मतिः) विवेकिनी सुर शिवम् विलक्षणम् । रघुवं. ९. ६. अनग्निसंशोधितेव हेमजातिः=Like the quality of gold not purified in fire

भूभृत्—भुवं बिभर्ति इति=(1) A king (2) A mountain. अत्युच्छ्रितः अपि—(1) Of a very high order or position. (2) Very tall. परैः अभ्याहन्यमानम्-(1) Being attacked by enemies, (2) Being trampled by others, brought under the powers of enemies आत्मानं न चेतयते= Does not come to his senses A king without the proper knowledge of politics is compared to a mountain, which is an inanimate object. Mark the sentence, which is applicable to both, the king and the mountain Adjectives have also double

meanings. Just as a king though very great, wh° attacked by the enemies, does not wake up, similar a mountain, though very tall, does not feel anythi when it is trampled under foot by people. न शक्तः साध्यं साधनं वा विभज्य वर्तितुम्—He is n able to behave himself in a manner, which c enable him to distinguish between the object a the means अयथावृत्तः—यथावृत्तं यस्य=Behaving proper न यथावृत्त —Not behaving with a proper knowled of things; not acting as he should कर्मसु प्रतिहन्य मान=Being obstructed or defeated in his dee or objects स्वैः = By his own kinsmen or frien servants परैः—By his enemies, or foreigne strangers. अवज्ञातस्य—Of him, who is insult

भूतभवद्भविष्यत्सु व्यवहितविप्रकृष्टेषु विषयेषु अ तिहतवृत्ति—न प्रतिहता कुण्ठिता वृत्तिः यस्य—Its work or operation is not obstructed in giv information of things that are past, present a future and things concealed or hidden and away from one's sight. भूता भवन्त. भविष्यन्तश्च (विष ये षु. व्यवहिताः विप्रकृष्टाश्च तेषु–व्यवहित is past pass parti वि+अव+धा to place = placed away, hidden, conceal not known विप्रकृष्टा -Objects that are away or long distance, that are out of his reach तेन हीन.–श शास्त्रचक्षुषा हीन -Devoid of that eye of science wantin scientific views स्वतो अपि शास्त्रविज्ञानाय लोचनं

आयते च ते विशाले च आयतविशाले=Long and big eyes ययोः अपि-विशालनयनो अपि—though he possesses long and big eyes; ययोः अपि लोचनयोः is अनादरे षष्ठी Genitive absolute: (See Apte's guide) अन्धः एव जन्तुः—Certainly the Creature is blind. Mark the word जन्तुः-he is only a 'Creature,' (despicable or insignificant animal). अर्थदर्शनेषु असामर्थ्यात्—As he is unable to find out the political or other ends or objects; as he has no power to see the proper objects. असामर्थ्यात् is हेतौ पंचमी (for अन्धः एव etc.) Compare अनेक संशयोच्छेदि परोक्षार्थस्य दर्शकम्। सर्वस्य लोचनं शास्त्रं यस्य नास्त्यन्ध एव सः॥

अभिनिवेशम्=Attachment; fondness, liking. बाह्यविद्या-External lores; mere outward forms. आगमय-Second person sing. of the causal of आ+गम् Come; try to enter into, get an insight into, obtain proficiency in. स्वकुलविद्या Your family science, your hereditary knowledge. तदर्थानुष्ठानेन—By acting up to its rules; by carrying out rules laid down in that science. आयत्तीकृतशक्तिसिद्धि = Having obtained mastery over royal powers and success; having enjoyed royal powers with success. आयत्तीकृता शक्तयः सिद्धिश्च येन. शक्तिः are प्रभुशक्ति, उत्साहशक्ति and मन्त्रशक्ति. A king can successfully rule over his subjects if he possesses the ruling powers, energy and proper counsel. प्रभुशक्ति is the power arising from the majesty or superior position of the king. उत्साहशक्ति is the power of his personal energy. मन्त्र-

वक्रोक्तिविशारद् —Clever in various kinds of crooked speeches, clever in paraphrastical speeches. वक्र — crooked speech. [illegible] —Always trying to find out others' weak points. [illegible] —Joker, creating laughter. [illegible] —Taking pleasure in circulating scandals about others. [illegible] —[illegible] (कितवे [illegible]) Clever in roguery, adept in craft. [illegible] —Bribes. Receiving bribes even from the circle of ministers. [illegible] —A professor of all wicked deeds. [illegible] —A helmsman, a pilot of libertinism or idleness, or licentiousness. [illegible] कुमारसेवकः. [illegible] or better [illegible] —His servant or attendant from his childhood. स्मितपूर्वं—[illegible] With a smile, smilingly. [illegible] —Prayed, requested, 3rd person sing. Imperfect of the causal of [illegible] IX P. to request.

देव—May it please your Majesty. [illegible] —If he becomes a recepient or owner of fortune. [illegible] —Irregularly formed compound. [illegible], lit. High and low, of all kinds. उपप्रलोभनैः —By means of allurements. [illegible] —[illegible]. Present parti of [illegible], denominative

already in his hands: already in his possession. अन्ये परिवार्य आहु: Others, other than those mentioned above, surround him and say or advise काकिणी-A cowrie (कपर्द) or a small coin equal to 20 cowries. कार्षापण A kind of coin of greater value than an anna. शक्नुम First person plural of the causal of शक् 5 P. We can bring about the destruction of all the enemies. शस्त्रम् विना Without the use of any weapon. ईश्=governs स्वामी ([illegible] see Apte's guide § 81) [illegible]-[illegible] एव [illegible], एक [illegible] With his physical body alone. [illegible]—[illegible] An overlord an emperor. विदधीमहि—We can bring about the change

[illegible] राजविद्या—Four royal lores. [illegible] Knowledge or lores necessary for kings. (1) त्रयी= The three Vedas=ऋग्वेद, यजुर्वेद and सामवेद (2) वार्ता-Political economy or practical arts such as agriculture, commerce etc (3) आन्वीक्षिकी=आत्मविज्ञानं Logic and metaphysics, philosophy. (4) दण्डनीति—Science of administration or politics.

आन्वीक्षिक्यामात्मविज्ञानं धर्माधर्मौ त्रयी स्थितौ ।
अर्थानर्थौ तु वार्तायां दण्डनीतौ नयानयौ ॥ कामन्दक.

महत्य मन्दफलाश्च—They are great and are very slow in giving their results. विष्णुगुप्त—चाणक्य, a well-known politician, the preceptor of चन्द्रगुप्त in fourth

already in his hands; already in his possession. अन्ये परिवार्य आहुः Others other than those mentioned above, surround him and say or advise. काकिणी-A cowrie (वराटक) or a small coin equal to 20 cowries. कार्षापण A kind of coin of greater value than an anna. घातयेम First person plural of the causal of हन् 2 P. We can bring about the destruction of all the enemies. शस्त्रात् ऋते Without the use of any weapon. ऋते governs पञ्चमी (अन्यारादितरर्तेदिक्शब्दाञ्चूत्तरपदाजाहियुक्ते see Apte's guide §81) एकशरीरमात्रसाधितं शरीरम् एव साधनम्, तेन साधितम् With his physical body alone. सार्वभौमत्वे—सर्वे [illegible] भूमेः ईश्वरः सार्वभौमः—An overlord an emperor. [illegible]—We can bring about the change.

चतस्रः राजविद्याः—Four royal lores. राज्ञां विद्याः Knowledge or lores necessary for kings. (1) त्रयी= The three Vedas=ऋग्वेद, यजुर्वेद and सामवेद (2) वार्ता-Political economy or practical arts such as agriculture, commerce etc. (3) आन्वीक्षिकी=आन्वीक्षिकं Logic and metaphysics, philosophy. (4) दण्डनीति—Science of administration or politics.

आन्वीक्षिक्यात्मविज्ञानं धर्माधर्मौ त्रयी स्थितौ ।
अर्थानर्थौ तु वार्तायां दण्डनीत्यां नयानयौ ॥ कामन्दक.

महान्तः मन्दफलाश्च—They are great and are very slow in giving their results. विष्णुगुप्त—चाणक्य, a well-known politician, the preceptor of चन्द्रगुप्त in fourth

यस्य = One who owed his greatness or prosperity to him. (स्यात्प्रभावोऽपि चायतिः । अमर.) His father. अध्यतिष्ठत्—Ruled the earth. अवनिम् is accusative governed by अध्यतिष्ठत्. (अधिशीङ्स्थासां कर्म। vide Apte's guide §31) दण्डनीत्यां नात्यादृतः अभूत्—Was not much honoured in Politics; did not take interest in Politics. दण्डनीतिः—Rules of Government, Science of Politics. दम् = दम्यते अनेन दण्ड. अभूत् = Third person sing. aorist लुङ् from भू 1 P भवति। मन्त्रिवृद्धः = मन्त्रिषु or मन्त्रीणाम् वृद्ध -Oldest amongst the ministers पितृबहुमत —Much respected by his father. The sixth case (षष्ठी) in पितृ is accounted for by the rule क्तस्य च वर्तमाने (Vide Apte's guide §115) प्रगल्भवाक्-प्रगल्भा वाक् यस्य- Whose speech was eloquent, whose words were important and weighty अभाषत—Said addressed as follows (Mark the advice given by the old and experienced minister)

तात—It is a term of affection meaning "My dear, my dear boy". (तात इति चाटूक्ति) आत्मसंपत्-Personal accomplishments, qualities of the soul Treasure of the heart अभिजनात्प्रभृति=Ever since your birth. अन्यूना=Not wanting in anything लक्ष्यते = Is marked, is found out, is seen [. . .] निसर्गेण पट्वी = Clever by nature, naturally sharp. पट्वी is an adjective qualifying बुद्धि. पटु or पट्वी. All adjectives ending in उ take the feminine

...ed, his food is measured, and even tasted by ...s first. He is not free to eat whatever he ...es. मानोन्मानपूर्वं—मान=measure, उन्मान—weight [illegible]) In which everything is measured and weighed. Accounts are kept in a king's palace about his food etc. and he explains this keeping of accounts in a twisted or satirical way.

उत्थितेन०—From this, the daily routine of a king's life as laid down by कौटिल्य is explained in a satirical way. A day is divided into eight parts and night into eight parts, each part consisting of one and half hours or 3¾ ghatikas. According to the rules of conduct laid down for a king, he has to perform a particular duty in a particular hour of the day. This is being explained one after the other. उत्थितेन च राज्ञा—As soon as the king gets up from his bed. अक्षालितार्धमुखेन—With his face not fully washed [illegible]. He does not get sufficient time even to wash his mouth or to get his break-fast, as he has to attend to his duties. मुष्टिं अर्धमुष्टिं वा [illegible]—मुष्टि and अर्धमुष्टि are particular measures, or मुष्टि=a handful. Or [illegible] मुष्टि is an officer, who audits accounts of urban areas and अर्धमुष्टि an auditor of the rural areas. [illegible]—Having

century B. C. He ... मौर्येण For मौर्य or मौर्यपुत्र, the ... पुत्र. W... defeated the Nandas ... the help of ... —Capable of bringing about the ... above. स ... इति अर्थति—He accepts ... starts learning, he agrees to do this ... and listen... अत्रैव जरां गच्छति—He becomes old while studying the science of administration he cannot complete the studies until he becomes old. ... शास्त्रान्तरानुबन्धि—It depends upon other shastras, it is interconnected with other shastras. ... The science of politics depends upon other sciences for complete study. सर्वमेव वाङ्मयम् अविदित्वा न तत्त्व अधिगम्यते—Without understanding or knowing the whole of literature it cannot be thoroughly learnt. अधिगम्यते—Third person sing. pass of अधि+गम् to stud... तदधिगति —V. L. ...

Now he begins to describe satirically the benefits and losses from the study of political science. पुत्रदारमपि ... Cannot be trusted; are not to be believed. ... of पुत्रदारम् ... pass parti from विश्वस् 2 P. caus... आत्मकुक्षेः अपि कृते—For their own belly. A ... not ... much or unmeasured quantity

[illegible]

[illegible] both [illegible] [illegible] — After he has eaten, he has always a [illegible] the food eaten is [illegible] - [illegible] food. The [illegible] the danger of being possessed [illegible]

thrust into his he[illegible] eating so[illegible] thing;, (2) or taking [illegible] or grant interviews to his [illegible] officers. शृण्वतः अस्य—Notwithstanding [illegible] is listening attending to it (शृण्वत् अस्य-Genitive Absolu षष्ठी च अनादरे) अध्यक्षधूर्ताः—Cunning heads of t departments. The meaning is that, in spite of t fact that the king is carefully listening to the read[illegible] of accounts, the heads of different departme[illegible] are so cunning or so clever that they misappropria to themselves double the amount. अध्यक्षेषु or अध्यक्ष धूर्ताः. द्विगुणम्=द्वौ गुणौ यस्य [illegible] अपहरन्ति=Steal awa rob, misappropriate आहरणोपायान्—Means revenue. Sources of income. There are forty wa[illegible] by which a king should collect his revenues, for kinds of taxes as laid down by चाणक्य. सहस्रधा= सहस्रप्रकारैः (धा is a termination added in the sense प्रकार=ways. e. g. द्विधा, त्रिधा, अष्टधा, सहस्रधा) आत्मबुद्धि एव=According to their whims, as suits their id आत्मनः स्वस्य बुद्धेः. विकल्पयितारः—3rd person pl future (लृट्) of वि+कल्प् 1st conj Atm. कल्पते) T would question or multiply into a thousand w the forty kinds of taxes to be levied.

द्वितीये -In the second part i. e. from 7. 30 a [illegible] he has to attend to the seat of jus[illegible] where the subjects quarrelling among themsel[illegible]

come to him by getting their litigations decided, and he has to listen to them though his ears are scorched by their complaints. सदस्यों ... He has to live a very hard or troublesome life. सभ्याश्च-There also sit in the court room ... Legal advisers, jurors, assessors and others. ... Delivering or giving, bringing about the decision for or against (a party) according to their sweet will or as suits them पापेन ... (...) ... They bring ... and evil fame to their master, the king, and money for themselves. (The idea is the judges, jurors, assessors or legal advisors receive money or bribe secretly and advise the king by twisting the evidence in a way suitable or convenient to themselves. The king, because he cannot grant fair justice to his subjects, becomes a sinner and gets a bad name and fame.

दुर्विष॰-The third part i.e. from 9 a m to 10.30 a m he gets time to finish his bath and meals. भुक्तस्य च॰—After he has eaten, he has always a danger of being poisoned until the food eaten is fully digested. ... food. The following things as enumerated by ... are not free from the danger of being poisoned ...

पाने, भोज्ये वस्त्रे, विभूषणे। सर्वत्रैवाप्रमत्त स्याद्यत्नेन त्रिवर्गं कामं॰ VI 9

चतुर्थे॰—The fourth part i e from 10. 30 a. to 12 a m he has to receive presents from officers and subjects For receiving presents has to stretch out his hand प्रसारयन्नेव=प्रसारयन् Mark the sandhi (a final न् when preceded by a sho vowel and followed by a vowel is doubled). *He h* practically no time even to stretch out his hand

पंचमे॰—The fifth part i e. from 12 a. m. 1-30 p. m मंत्रचिंतया—On account of sitting counsel with his ministers, discussing politic plans; deliberations of political schemes. आयास Torments, troubles, mental worries. मध्यस्था इव As if impartial, showing that they are not interest in any parties and are indifferent or neutral pleaders मध्ये तिष्ठन्ति ते, मध्ये स्थायिन , नियतं—निश्चितं definite मिथ —अन्योन्यं or रहसि-Amongst themselves secretly. संभूय-Joining hands, making comm cause दोषगुणौ--मन्त्रस्य दोष गुणश्च (सामान्ये एकवचनं)=Th merits and defects of a political scheme. दूतचार वाक्यानि=Informations or reports received fro officers and spies, ambassadors or envoys an C I D. शक्याशक्यता—Possibility or impossibi

scheme. देशकालकार्यावस्था —देश काल कर्म अवस्था च [illegible] च (इत्यर्थे [illegible]) The place, time, action, and circumstances of the scheme; or the circumstances of the plan with regard to place, time and working विपरिवर्तयन्त — Perverting, turning, twisting, misrepresenting, confounding (Present part. Nom. plural of वि+परि+वृत् (causal) qualifying [illegible]. [illegible] [illegible] or [illegible], [illegible] [illegible], [illegible] [illegible] ([illegible]). उपजीवन्ति—[illegible]-They maintain (themselves and their friends); live upon it through the circles of their own friends as well as the friends of their enemies; they get their objects achieved [illegible] [illegible] [illegible]. [illegible]=External and internal quarrels; or [illegible] may mean a foreigner, those men who are not directly connected with the king, such as people living in border lands, forests, or at distant places, and [illegible] are then those people that are directly connected with the king, viz. such men as his relations, priests, ministers, commanders of his army, A. D. Cs and direct attendants (see [illegible] XV 19. 21) [illegible] —A quarrel, disturbance, disaffection. [illegible] [illegible]: Outwardly as if pacifying [illegible] [illegible] [illegible]-They catch him; hold him under their influence and make him helpless. [illegible]—[illegible]

अवगृह्णन्ति=Catch [illegible] being him under the influence

षष्ठे स्वैरविहारे०=In [illegible] sixth part [illegible] from 1. 30. to 3 p m he [illegible] is an option [illegible] free sport of holding councils. He may [illegible] himself as he likes, or converse [illegible] स दह्यता० Let that time which consists of three and three fourths of Nadikas (or 1½ hours) [illegible] dogs [illegible] is useless. (अर्द्ध०) त्रिपादोत्तरा [illegible] नाडिका । नाडिका—[illegible]

सप्तमे०—In the seventh part [illegible] from 3 p.m. to 4-30 p m. he has to undergo the [illegible] or torments of reviewing his army consisting of four departments. चतुरंगबलम्-चत्वारि अङ्गानि यस्य [illegible] चतुरंगं, चतुरंगस्य बलस्य प्रत्यवेक्षणं यस्य or तस्मिन् प्रयासे (The four parts or divisions are हस्ति=Elephantry, अश्व Cavalry; रथ=Chariots, पदाति=Footsoldiers, or infantry)

अष्टमे०—In the eighth part or from 4 30 to 6 p m सेनापतिसखस्य—सेनापतेः सखा सेनापतिसखः. (राजाहः सखि०:टच् i. e. राजन, अहन, सखि take अ (टच्) termination or become राज, अह, सख at the end of a तत्पुरुष compound.

विजयचिन्ता—Plans of success. So far the duties of a king in a day are explained. Now come the

duties to be performed at night which is again divided into eight equal parts उपास्तेय=As soon as he has finished his evening संध्या 6 to 7-30 p. m गूढपुरुषा द्रष्टव्याः-He has to grant interviews to his secret emissaries, spies; secret agents. through them. आग्निनुनांसा -अग्निपुरुषा =Very dangerous, तन्मुखेन-व्यापित्य-प्रतिषध अनुष्ठेया -शस्त्रनिषध, अग्निनिषध:,रसप्र-द्य (इत्यत्र पुरुषपदं एवं प्रयेक सबध्नते)शस्त्रप्रतिषेध =शस्त्रमारकाः- Officers who have to use weapons and arms. अग्नि-षध-Setters of fire. रसप्रणिधयः-विषदायकाः -Persons to administer poison These are to be appointed (तैः) for achieving some aims. (अनुष्ठेय a potential pass. parti. from अनु+स्था I P)

द्वितीये-In the second part i. e. from 7-30 to 9 p.m. he has to take his meals and study the Vedas. श्रोत्रिय इव—like a Vedic scholar. श्रोत्रिय छन्दोऽधीते । जन्मना जायते शूद्रः संस्कारैः द्विज उच्यते । वेदाभ्यासी भवेद्विप्रः श्रोत्रियः ... स्वाध्याय.—Daily portion of reciting the Vedas.

तृतीये०-The third part i. e. from 9 to 10-30 p m. ...=Seated, (... ... ...). He has to sit enjoying rest at the play of musical instruments. तूर्यघोषः=The sound of musical instruments, or it may be द्वितीये भोजनानन्तरं, स्वाध्यायसमये ...=He takes his meals in the second and recites

vedas in the third & then तूर्यघोषेण संविष्टः चतुर्थपंच शयीत किल। Indeed he takes rest in the sound musical instruments and sleeps in the fourth a the fifth part i. e. from 10. 30 p. m. to 1. 30 a. m. कथमिव—How indeed can he obtain. अजस्रचिन्ता सविह्वलमनसः वराकस्य--Poor man, whose mi is labouring under the torments of consta brooding or thinking. अजस्रम्-जस् 4 P. when in neg tive, gives the sense of continuity. जसिः नञ्पूर्वः क्रियासा As his mind is full of anxieties continuously constantly. वराकः-A poor man; a man to be pitie How can he get sleep when there is noise of the instruments ?

पुनः षष्ठे—Again from. 1. 30 to 3 a. m. he has begin the considerations of scientific schemes a political plans. सप्तमे--Seventh part i. e. from 3 a. m to 4. 30 a. m. मन्त्रग्रहः-He has to receive the advic or counsels of his ministers. दूतान्प्रेषणानि च-Decid about the deputations of his messengers. दूता नाम-नाम इति प्रसिद्धौ-As is well known that these messe gers get money on account of their sweet speakin उभयत्र=In both the places, (In places of their maste and their enemies or foreigners where they a deputed). प्रियाख्यानलब्धान् अर्थान्-प्रियं आख्यानं-Swee speech, good news, happy messages. तेन लब्धाः अर्थाः ह यतिगुरुकबाधवर्त्मनि- बला गता गुरुकस्य करणा बाधा पीडा भवे

कर एतानि कर्मणि मार्गैः=In ways or by methods free from the fear of having to pay taxes. वाणिज्यया-वणिजि साधु वाणिज्यं—(तत्र साधु इति यत्) वणिज्यकर्मणा. क्लेशेन-With efforts, purposely. अनवरतं-Continuously. निरन्तरम्। There is a variant लेशेन for क्लेशेन It means partly, creating occasion for it.

अष्टमे पुरोहितादयः—In the eighth part i. e from 4-30 to 6. a. m. priests and astrologers come to him. दुःस्थिता च ग्रहा—The stars or planets are ill-placed. are unfavourable, are against the luck. शान्तयः=Propitiatory rites. सौवर्णम्—सुवर्णस्य विकार—Made of pure gold. प्रायकल्पा—ईषद् न्यूनाः प्रायः, प्रायकल्प (ईषदसमाप्तौ कल्पप्-देश्य-देशीयर. ।) स्वस्त्ययनं स्वस्ति ईयते अनेन—A religious rite expected to bring auspicious results. कल्याणतरं—More beneficial. तरप् is a comparative termination. अतिशयेन कल्याणं कल्याणतरम्।

P. 6—कष्टदारिद्र्यवन्त—कष्टवन्तः दरिद्रवन्तः Poor Brahmins in troubles, in difficulties. बह्वपत्या-Having many children, a large family. यज्वानः=They perform sacrifices or devotional rites. धीयंवन्त—Are full of lustre. अद्यापि अप्रतिग्रहाः (अप्रतिग्रहाः) They have not yet received any gifts as yet. स्वर्ग्यम्—स्वर्गगमनं, स्वर्गे or स्वर्गे हितं स्वर्ग्यं=Taking one to heavens, bringing happiness in heavens, beneficial in heavens. आयुष्यम्-आयुर्हितम्, आयुषे (आयुः =age, life) हितम्. beneficial i

अर्थैरर्थिनः स्वर्णपात्रम्... । ...दिगन्तरे... ॥ तुभ्यमसि =From you. तस् is a termination added to nouns or pronouns in the sense of पञ्चमी विभक्ति—यत्नत:, मत्तः, तुभ्यम् . etc. चौर्यार्जितं—चौर्येण अर्जितं=Acquired or earned by stealing or secret means. वारस्त्रीगृहेषु भुज्यते-Enjoyed in the houses of harlots, public women. वराकाः-Poor men, men to be pitied मंत्रकर्कशाः—मंत्रे मंत्रविषये कर्कशाः कठिनाः --Stern or harsh in their advice. शास्त्रतंत्रकाराः-शास्त्रकाराः तंत्रकाराः, कर्तारः . Writers or authors of (political) codes and science of practical administration, advocates of harsh policy शुक्रांगिरस०--शुक्र -the preceptor of दैत्यs, he is the author of शुक्रनीति. अंगिरसः--a स्मृतिकार author of books on Astronomy. विशालाक्ष -Shiva, he is the author of शिवस्मृति. बाहुदन्तिपुत्रः—बाहुदन्तिन--Indra, and his son named जयन्त,a तन्त्रग्रन्थकार पराशर -Author of पराशरस्मृति. पठन्तश्च अपठद्भिः अतिसंधीयमानाः बहवः—There are many who have studied the shastras (पठन्त.) but they are being deceived (अतिसंधीयमानाः) by those, who have not even read them (अपठद्भि).

ननु इदमुपपन्नं—Is it not, that you are already the master of all these, viz the following (There is a reading ननु इदम् अनुपपन्नं=Which means Is it that you do not possess it already. You do posses it) यदुत-For instance. सर्वलोकवन्द्या जाति — सर्वेषां लोकानां or सर्वैः लोकैः वंद्या वन्द्या=वन्दनीया, वन्दनार्हा. Your

birth (जातिः) or caste, or position is such as is honoured by the whole world. The [illegible] caste is honoured or respected by all the world. अयातयामं वयः—यातः यामः (उपभोगकालः) यस्य तत् यातयामम्, न यातयामम् अयातयामम् (quite new) [illegible], वयस् Age, the period of enjoyment of which is not yet passed, which is not exhausted; fresh youth.

P. 7. बहुमार्गविषयत्वात्[illegible]देषु असुनिश्चितमिव It is never free from doubts, because it advises or points out many ways or methods of achieving objects not arriving at a definite conclusion. [illegible]—[illegible] [illegible] अथवा, तु [illegible]। [illegible] (युक्तम्) In consideration of 'Home' and 'Foreign' affairs. Internal and External Politics. मा कृथा वृथा—मा अकृथाः वृथा—Do not make this fruitless or useless. अकृथाः-second pers. sing. Aorist (लुङ्) of कृ 8 P.Atm. do. 'न माङ्योगे' इति [illegible] -The prefix अ of the aorist is dropped in connection with the prohibitive particle मा. It is therefore मा कृथाः.

पादातम् [illegible] पदाति, पदातीनां समूहः पादातम्; ([illegible] समूहे.) Infantry, a group or army of foot-soldiers. घुरमाणः—[illegible]. Present parti. from घुर् VII A. घुरके. कोष्ठागाराणि-Store-houses (कोठार) granaries. [illegible]-Will not be able to eat or

अर्थं लैः कैतवैः स्वार्थपरायणाः । यतो हितमर्जितमन्यकर्तृकमपि ॥ **युष्मत्** =From you. तस् is a termination added to nouns or pronouns in the sense of पंचमी विभक्ति—यत्तः, मत्तः, युष्मत्, etc. **चौर्यार्जितं**—चौर्येण अर्जितं=Acquired or earned by stealing or secret means. **वेश्यावेश्मसु भुज्यते**-Enjoyed in the houses of harlots, public women. **वराकाः**:-Poor men; men to be pitied. **मन्त्रकर्कशाः**—मंत्रे मंत्रविषये कर्कशाः कठिनाः--Stern or harsh in their advice. **शास्त्रतंत्रकाराः**-शास्त्रकाराः तंत्रकाराः, कर्तारः. Writers or authors of (political) codes and science of practical administration, advocates of harsh policy **शुक्राङ्गिरस**--शुक्र-the preceptor of दैत्य, he is the author of शुक्रनीति. अंगिरसः--a स्मृतिकार, author of books on Astronomy. **विशालाक्ष**-Shiva; he is the author of शिवस्मृति. **बाहुदन्तिपुत्र**—बाहुदन्तिन--Indra, and his son named जयन्त,a तन्त्रशास्त्रकार **पराशर** -Author of पराशरस्मृति. **पठन्तश्च अपठद्भिः अतिसंधीयमानाः दृश्यन्ते** —There are many who have studied the shastras (पठन्त) but they are being deceived (अतिसंधीयमानाः) by those, who have not even read them (अपठद्भिः).

ननु इदमुपपन्नं—Is it not, that you are already the master of all these, viz the following (There is a reading ननु इदम् अनुपपन्न=Which means Is it that you do not possess it already You do posses it) **यदुत**-For instance **सर्वलोकवन्द्या जातिः**—सर्वेषां लोकानां or सर्वैः लोकैः वंद्या वन्द्या=वन्दनीया, वन्दनार्हा. Your

both ([illegible]) in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] I [illegible] by the whole [illegible] [illegible] [illegible] I [illegible] or respected by a [illegible] [illegible] अयातयाम [illegible]—[illegible], [illegible] ([illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ([illegible] [illegible] [illegible] [illegible] [illegible] the period of enjoyment of which [illegible] not [illegible] [illegible] [illegible] exhausted; fresh [illegible]

P. 7. [illegible] [illegible] It is never free from doubts, because [illegible] [illegible] points out many ways or methods of [illegible] objects not arriving at a definite conclusion. [illegible]-[illegible] [illegible] [illegible] तु [illegible] [illegible], [illegible] ([illegible]) In consideration of 'Home' and 'Foreign' affairs Internal and External Politics मा कृथा वृथा—मा [illegible] [illegible]–Do not make this fruitless or useless. [illegible] -second pers. sing. Aorist (लुङ्) of कृ 8 P. to do. [illegible] [illegible]:–The prefix अ of the aorist is dropped in connection with the prohibitive particle मा. It is therefore मा कृथा.

[illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]; ([illegible]+[illegible] [illegible]) Infantry, a group or army of foot-soldiers [illegible]—[illegible]+[illegible] Present parti. from [illegible] VII A. [illegible]. [illegible]-Store-houses ([illegible]) granaries. [illegible]–Will not be able to eat or

digest (लिट् VII P. future स्य third pers. Sing.) अन्यार्जनायासः–Trouble of acquiring other (property) जीवितं हि नाम As for life जन्मिनां-Those who are born creatures चतुःपंचानि अहानि–चतुर्भ्यः पंच वा चतुःपंचानि संख्या बहुव्रीहि (See note on चतुःपंचैः p 1) अल्पाल्पं-अल्पात् अल्पम्–Very very small. वयःखंडम्-वयस खंडम्-A part or portion of life अर्जयन्तः एव ध्वंसन्ते–They die while they are earning; die in course of their earning and thus get no time to enjoy what they have earned अर्जितस्य वसुनः–They do not even wish to enjoy even a particle of the wealth they have themselves acquired (वस्तुनः is a Variant for वसुनः–वस्तु=things) आस्वादयितुम्–तुमुन् or Infinitive of purpose from आ+स्वद् 10 A. P. किं बहुना–What is the use of explaining to you much. It is useless to talk two much about it; in short..

अन्तरंगभूतेषु—Those in whom you can have confidence; trusted counsellors.: अप्सरःप्रतिरूपाभिः—Those whose beauty is equal to or competing with the अप्सरसः or heavenly nymphs. अन्तःपुरिकाभिः—Ladies in the harem; mark the सन्धि. अन्तःपुरिकाभि +रममाणः=अन्तःपुरिकाभिर्+रममाणः; पुरिकाभीः रममाणः, रममाणः Present part (शानच्) from रम् I A. गीतसंगीतपानगोष्ठी —By द्वद्वान्ते श्रूयमाणं पदं प्रत्येकं-the word गोष्ठी goes with गीत, संगीत and पान. गीतगोष्ठी, संगीतगोष्ठी, पानगोष्ठीः=Singing parties, musical entertainments

[illegible] [illegible] [illegible] [illegible]— [illegible] According to [illegible] [illegible]— Present part [illegible] [illegible] [illegible]— [illegible] [illegible]— [illegible] everything, wherever [illegible] [illegible]— [illegible] —Touching the ground with the [illegible] parts [illegible] [illegible] parts are the two knees, two [illegible] head [illegible]—[illegible] [illegible] Touching the head with his folded hands i.e. placing his folded hands across his forehead [illegible]—Third person imperfect [illegible] to lie down

[illegible]—Third person [illegible] aorist ([illegible]) of [illegible] to laugh. [illegible] [illegible] [illegible] ([illegible] used as an adverb) [illegible] [illegible] [illegible] —You have given me a beneficial advice and as such you have now become my preceptor. [illegible]—[illegible] —Fully enjoying the pleasures of entertainments and sports.

[illegible]—Then in these days that came afterwards; in the following days [illegible] [illegible]—[illegible], When he was being

[illegible]–Persons of my p[illegible] pay any regard to persons [illegible] [illegible] [illegible]–[illegible] [illegible] [illegible] tell him that are [illegible] things which are in his heart [illegible]

[illegible]–Matters related [illegible] things which he should do to show [illegible] manner but he was not doing [illegible] which the king should not do [illegible] Thus both positive and negative [illegible] that the relations of the king with the [illegible] not what they were before [illegible] [illegible] 9 P.+pass. [illegible]–Being taken [illegible] being occupied or encroached upon [illegible] [illegible] or [illegible] [illegible]–[illegible]–Particularly or especially [illegible] persons who commit mistakes like [illegible] faults [illegible]–[illegible]–Vital or weak part. He [illegible] at my weak points laughs or ridicules [illegible] way as to touch my heart so as to cause me p[illegible] [illegible]–[illegible]=Disregards [illegible] [illegible] [illegible] [illegible]–He asks or instigates the fools to openly speak out or declare the mistakes committed by politicians and thus insults me [illegible]–[illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]–Persons who know the heart of the king and act accordingly

[illegible] persons troublesome [illegible]

[illegible] Those who [illegible] out of his [illegible]

[illegible] What a [illegible] There [illegible]

[illegible]

... Calamities ... ...
... Hatred ... ...
... See ...
... —Danger ...
... fall ...
With this ...
without uttering ...
... check over the ...
Controlling the ...
time to backbite ...
office or position of ... remain It is my duty ...
what may ... first person ...
... (...)

पर्यं ... —When ... placed, when he was ... before, when he was ... formerly ... See Apte's Guide ... Who behaved as he pleased ... without any check ... both go with ... being one, taking the part of, showing outwardly that, giving out that, under the pretext that, he was driven out by his father, as he was of a

अनर्थाः--अनर्थकाः=Evil persons; troublesome men doi evil deeds. तद्भावबहिष्कृताः—तस्य चित्तस्य भावन् (तद्भावान् न जानन्ति). Those who are out of his mi who do not know his inclinations, का गति -Wh is the result? What is its use? There is no ot course left open. अविनीतः अपि-अत्युद्धतः अपि-Tho he is very rude, or ill-behaved. पितृपैतामहै —पितृ अण् [तत आगत इति] पितामहात् आगत. पैतामहः, पितुः पै पितृपैतामहः-Coming from the forefathers of his fath hereditary. (It should have been पैतृपितामहैः; पि पितामहाश्च पितृपितामहा +अण्=पैतृपितामहा.) अस्मादृशैः-Here tary ministers like ourselves, or it may mean अस्म पैतामहाः अस्मादृशा.—Ministers of his father and gra father; meaning that he was a very old minister he served under his father and the grandfath अश्रूयमाणवाक्यः—न श्रूयमाणा वाक् येषां ते—Those wh words are not being listened to, whose advice not accepted नयज्ञम्—Well-versed in polit a man of policy. अश्मकेन्द्रः—The king of अश्म Travancore पतितम्--पतितप्रायम्---Has almost fall will surely fall into the hands of वसंतभानु. अपि नाम Would that, I hope भाविन्यः आपद —Future ca mities एनम् प्रकृतिस्थम् आपादयेयुः-Will make him co to his senses. The minister hoped that if he th of future calamities, he will surely come to his sen आपादयेयु is third person plural potential of पद् the causal of पद् with आ सुगमस्पर्शितेषु--सुगमा

आरोग्यैकसूत्रम्—[illegible]-Which is the only source of good health. [illegible]—[illegible] [illegible]-Kindling of the gastric fire, so as to increase the appetite. मेदश्छेदात्—On account of the reduction of fat. [illegible] [illegible] स्थैर्य—Firmness, endurance. [illegible] [illegible] ([illegible]). [illegible]-Hardihood, toughness. [illegible]-Nimbleness, quickness. चित्तवृत्तिज्ञानम् [illegible] [illegible]-The knowledge of their mind and behaviour, internal as well as external. [illegible] ([illegible]) [illegible]—A wild buffalo. [illegible] [illegible] ([illegible]). [illegible]-Preventing losses or destruction of the standing crops. This is why the kings in old days were allowed to enjoy hunting though it is one of the [illegible]. [illegible]-Finding out and tracking or uprooting the obstructions from the ways or roads. The roads were thus made clear of the fear of tigers and other wild beasts. [illegible]—[illegible] inspection. [illegible]—Thus [illegible] confidence in the foresters. [illegible] [illegible] [illegible]) [illegible]-By enkindling; [illegible] —I A =to enkindle) [illegible]—Terrifying the armies of enemies. For a description of [illegible] see Kalidasa.

ba[illegible] on the [illegible] मर्माभ [illegible] [illegible]

m [illegible] [illegible] options

[[illegible] अनन्यकोशान्तःभि [illegible]

ता Possess[illegible] शिल्पकारि

A dancing gi[illegible] शिल्प= [illegible] danc

छद्मवैशकरै D[illegible] गूढपुरु

Spies, secr[illegible] आत्ममान [illegible]

आत्मन+मान (मत) [illegible] सक्रम=Wa

of living, condu[illegible] आत्मसम- [illegible]

Control, hold mas[illegible] लब्धरन्ध्र [illegible] =W

got a hole to ent[illegible] opport

of getting into his [illegible] यद्यद्

सनम आरभते–व्यवनम=[illegible]

Whatever [illegible] तत्तथा इति

He said[illegible] It w[illegible]

have , and even d[illegible]

now begins to describe the [illegible] [[illegible]

स्त्रियोऽक्षा मृगया पान [illegible]

सकम् ॥ वैजयन्ती

औपकारिकी—[उपकार+[illegible] उपकार [illegible] अर्हा

तथा Beneficial, doing good [illegible]

औपकारिणी व्यायामोत्कर्षात् -On account of the [illegible]

exercise [हेतौ पंचमी] दीर्घाध्वलंघनक्षम [illegible]

लंघन, लंघने क्षम समर्थ [योग्य]—Capable of [illegible]

long way. जङ्घाजव=Fleetness of foot कफापचयात्

आरोग्यैकमूलम्—आरोग्यस्य एवं मुख्यं or केवलं मूलम् Which is the only source of good health. अन्नापक्तिसंदीपनम्. अन्नस्य अपक्तिः, तस्य अग्नेः दीप्ति - Kindling of the gastric fire, so as to increase the appetite. मेदोऽपकर्षणात्—On account of the reduction of fat. मेदो नाम 'मेदश्छेदकृशोदरं लघु भवत्युत्थानयोग्यं वपुः' [Śākuntala] स्थैर्यम्—Firmness, endurance. स्थैर्यं न कर्म [illegible] [illegible] कार्कश्य कर्कशस्य भावः—Hardihood, toughness. लाघवम्—Nimbleness; quickness. चित्तचरितज्ञानम्—चित्तं च चरितं च, तयोः ज्ञानम्। [illegible] —The knowledge of their mind and behaviour, internal as well as external. गवलः (अरण्यमहिष) अरण्यमहिषः—A wild buffalo. गवयः—गोसदृशः पशुः। 'गवयः स्यात्...' ([illegible]) सस्यलोपप्रतिक्रिया—Preventing losses or destruction of the standing crops. This is why the kings in old days were allowed to enjoy hunting, though it is one of the व्यसनs. स्तेनापसारणम्—Finding out and eradicating or uprooting the obstructions from the ways or roads. The roads were thus made clear of the fear of tigers and other wild beasts. आलोचनम्—Survey, inspection. आटविकविश्रम्भणम्—Thus creating confidence in the foresters. अटव्यां भवाः आटविकाः (अटवी+ठक्). संधुक्षणेन—By enkindling, stirring. (सम्+धुक्ष्—I A.=to enkindle) प्रत्यर्थित्रासनम्—Terrifying the armies of enemies. For a parallel description of मृगया see Kalidasa

[illegible] ।
[illegible] ॥
[illegible] ।
[illegible] ॥
रघु. II. 45.

[illegible] ।
[illegible] ॥
रघु IX. 47.

मानार्योदार्यं—चित्तौदार्यम्-Liberality or generosity of mind, or heart. अनवस्थानात्-(हेतौ पञ्चमी)--On account of doubtful character of success and defeat; uncertainty. अविधेयत्वं-विधेय--Subject to; being controlled; not being under the influence of; not caring for; being indifferent to. अमर्ष---High spirits, high sense of self-respect (*cf.* अनवंशुन्देन जनस्य अनु न जानहार्देन न विद्विषा दर । किरात. I. 33.) अक्षहस्तभूमि-गोचराणां---अक्षाणां हस्तः, भूमि च आदि देवा, तेषां गोचरा-- As far as the handling of the dice and movement of the pieces in squares is concerned. (अक्षह-- Handling of dice. भूमि =Square). दुरुपलक्ष्याणां-दुः उपलक्षितुं शक्याः तेषां.-Very difficult to be easily detected or marked. कूटकर्मणाम्-कपटकर्मणाम्--Deceitful tricks. उपलक्षणात्---On account of watching them, marking them (हेतौ पंचमी). एकविषयोपसंहारात्---एकत्र विषय-- On account of the concentration of all the energ



his body in an excellent manner, as he has to maintain his body clean and well-adorned or ornamented. गरीयसी-Comparative of गुरु (adj.) गरीयस्+femi. ई. गरीयसी. गरीयसी परिजनव्यपेक्षा—A high respect or regard for his servants स्मितपूर्वाभिभाषित्वम्-स्मितं पूर्वं यस्मिन् कर्मणि स्मितपूर्वं. अभिभाषित्वं—Speaking with a smile. उदात्तसत्वता-High-mindedness. great nobility of the heart.

नानाविधरोगभंगपटीयसाम्-नानाविधानां रोगाणां भंगे पटीयसाम् (आसवा) तेषां–पटीयस् is a comparative or superlative of पटु skilled, clever, effective. स्पृहणीयवयोव्यवस्थापनम्-Maintaining an enviable age, preserving the youth which is enviable. Drinking maintains the energies (though temporarily,) and makes the face of the drinker red like the face of a youth. वयस्याव्यवस्थापनम् अहंकारप्रकर्षात्०–(हेतौ पंचमी.) अहंकारस्य प्रकर्षं उत्कर्षं —On account of the increasing of selfness. When a man is drunk he has a great sense of himself, under the influence of wine he forgets everything except himself and thus he does not care for anything else and disregards all sorts of troubles अशेषाणि सर्वाणि दुःखानि तेषां निरस्करणम् अंगजरागदीपनात्° 'अंगजः मदन रागः इच्छा दीपने वृद्धि:' तस्याः (हेतौ पंचमी). On account of the increasing or inflaming of the passionate desires उत्साहशक्तिसंधुक्षणम्—(धुक्ष् I. A. to enkindle+सम्) The enkindling or stimulating of the power of energy. When a man is drunk he has a

दाक्षिण्यता—[illegible] गुणिता)—A drinker generally drinks in com
with others and thus he contracts the hab
distributing सुहृद्गणसंग्रहणम्—Circle of fr
gather around him: his circle of friends
increases. अनुपमानम् अंगलावण्यम्—अनुपमम् अंग
The limbs of the body of a drinker be
reddish and beautiful [illegible] (ला
लावण्यम् १४-मुक्ताफलेषु छायायाः तरलत्वमिवान्तरा । प्रतिभाति
तल्लावण्यम् अनुपमानि विलसितानि—Incomparable
dishments, enjoyments that cannot be comp
भयानिर्हरणम्—भयं च [illegible] हरणम् ([illegible].) मा
[illegible] Dri
makes one fearless or careless with regard to
and pain and these qualities are necessary
warrior. वाक्पारुष्यं दण्ड. पारुष्यं दूषणं च अर्थानाम् य
कारादम् औपकारिकाणि—According to मनु ' thes
connected with 'Drinking' or पान 'पाने गुणान्तराह
it is better to take them as independent qua
tions of a king. A king has to become har
words, he has to inflict severe punishm
and has to keep a check on financial matte
inflict fines. (अर्थाना दूषणानि). औपकारिकाणि—(उ
अण्. स्वार्थे)—Useful; beneficial. तद्धित termin
अण् is added in the orignal sense (स्वार्थे). This s
that the author was a दाक्षिणात्य. (प्रियतद्धिता हि दाक्षि
' लौकिके वैदिके ' इति प्रयोक्तव्ये लौकिके वैदिके इति प्रयुज

by द्वन्द्वे श्रूयमाणं पदं प्रत्येकं सम्बध्यते it will be added to every member of the compound.) उपारूढविश्रम्भ (राजा) उपारूढः उत्पन्नः विश्रम्भः विश्वासः यस्मिन्—In whom full confidence was produced The king had a full confidence in the leaders or chief of his feudatories, leaders of the citizens and villagers and he had no fear of his conduct being criticized by them. सजायाः-जायाभिः सहिताः . जायया सह वर्तन्ते इति सजायाः. The word जाया becomes जानि at the end of a compound. With their wives पानगोष्ठीषु अभ्यन्तरीकृताः—Allowed to join or admitted to the drinking parties. 'Mr. and Mrs. were invited or had the honour of attending the drinking parties ' अत्यचारिषुः—Transgressed the bonds of decorum abandoned their necessary ettiquettes; did not act as they should. (Third person plu. Aorist लुङ् of अति+चर् I P).

P. 11. अनेकापदेशपूर्वम्—अनेके अपदेशाः पूर्वस्मिन् कर्मणि यथा—Under more than one pretexts; under different disguises. अपाचरत्—(अप+आ+चर् I P Third person Imperfect लङ्). Poluted; acted wrongly; held intercourse with. अमी—सामन्तपौरजानपदमुख्याः. भिन्नवृत्तेषु—भिन्नं वृत्तं वर्तनं येषां—Whose conduct was far from what it should have been; who were separated (lit. broken) from right behaviour. मन्दभयम—मन्दं भयं यथा स्यात्तथा—Having no fear. पांसुलजनसांनिध्यभाषणानन्दित पांसुलाः जनाः तेषां भाषणं तस्मिन् रतः -Taking pleasure

2. पन्थानम्, पन्थानौ, पथः, 3. पथा, पथि-भ्याम्, पथिभिः . 4. पथे पथि-भ्याम् पथिभ्यः. 5. पथः, पथि-भ्याम्. or 6. पथः, पथोः, पथाम्. 7. पथि, पथोः पथिषु. यथयन्धानुरा.—न ॉन अनुरा:, बन्धेन अनुरा: ... Tormented or troubled by being destroyed or ... into prison. मुक्तकण्ठम्=मुक्त. कण्ठ. ... With tears choking their throats. They cried aloud; wept bitterly.

अयथाप्रणीतः—न यथा योग्यः प्रणीतः दण्ड.—Inflicted in an unjust manner. कृषकुटुम्बेषु-In families reduced to poverty. पदम् अधत्त—Set its foot; came in (अधत्त—Third person sing. imperfect of. धा III A). मानेन अदह्यन्त—Were burning with spirit or anger; burnt with indignation; smarted because they felt they were insulted and injured. अकृत्येषु—अर्थेषु अप्रशस्तेषु कृत्येषु कार्येषु—Evil or foul deeds; परोपजाप प्रासरत्-Secret intrigues of his enemies or secret overtures began to spread, got a ground and proved successful in arranging evil deeds of every sort. तेषु तेषु-is a वीप्सा=different kinds of.

तदा च—When the secret plans of the enemy were proving successful. This is to be connected with अनन्तवर्मकटकं जर्जरमकार्षीत्, at the end of the para. मृगाटवीषु—मृगाः हिंस्रपशवः तैः पूर्णाः अटव्यः तासु=In forests full of wild animals अद्रिद्रोणी=Mountains and vallies or mountain vallies or ' अद्रिद्रोणी स्यात्पद्धतिः'

[illegible] ([illegible]) Internal ways and [illegible] through mountains [illegible] [illegible] Without any way [illegible] [illegible] (but only one entrance [illegible] [illegible] dried grass and bamboo thickets [illegible] object of [illegible] among them [illegible] [illegible] —By means of setting fires [illegible] This and other words ending in [illegible] going with [illegible].

[illegible] —Encouraging [illegible] them to hunt tigers and other animals [illegible] absolutive or indeclinable past participle [illegible] from [illegible] A causal [illegible] [illegible] ([illegible]) [illegible]—A thirst for a particular well [illegible] well the water of which is reported to be desirable or good to drink. [illegible] ([illegible]) [illegible] ([illegible])—The cause of which was, with the object of bringing about their fall into pits and from precipices concealed or covered with thickets and grass. [illegible] —By instigating them to run on the ways that were rough and uneven, or

full of ... [illegible] ... [illegible] ([illegible])—Wh[illegible] ... were [illegible] with [illegible] [illegible]—[illegible] [illegible] [illegible] them and their followers scatter or more [illegible] direct [illegible] their followers were scattered in d[illegible] directions. [illegible]—[illegible] ...)—Were made [illegible] were left alone. मृगेंद्रशरार्डि नाम—Under [illegible] pretext that they discharged their arrows to[illegible] the beasts or deer, but it missed or failed and s[illegible] them. नाम=Under the pretext of, putting [illegible] excuses नाम इति अलीके (See notes on [illegible] भूत्वा on page 8 before). [illegible] is a past pass. [illegible] from [illegible] , P [illegible]—With wagers. [illegible] ing a wager दुरधिरोहाणि—दुःखेन अधिरोढुं शक्यन्ते—[illegible] difficult to mount अनन्यलक्ष्यो—न अन्यैः लक्ष्यन्ते, [illegible] येत्यानि वा ते—Not marked or seen by anybody [illegible] आटविकच्छद्मना—अटव्या अरण्ये चरन्ति ते आटविकाः तेषां छ[illegible] कपटेन—In the guise of a forester or a mountai[illegible] विरलसैनिकानां—विरलाः सैनिकाः येषां तेषाम्—Wh[illegible] followers were reduced. प्रतिरोधैः—By obstructi[illegible] by attacking, and making them prisoners. अक्षद्यूत[illegible] युद्धयात्रोत्सवादिसंकुलेषु—अक्षैः द्यूतं, पक्षिणां, युद्धं, [illegible] उत्सवाः च आदौ येषां तानि, अक्षद्यूतपक्षियुद्धयात्रोत्सवादीनि, तेषां संकु[illegible] लेषु—In places having or full of crowds on occas[illegible]

[illegible] ... [illegible] गृहे ... [illegible]

... form was ... [illegible]

... Read ... [illegible]

[illegible]

Page 12 [illegible]

... which was ... the distance ...

... grace. [illegible] — ...

... the friendship with others ...

... them to go to others' wives and ...

... state) intimacy or friendship with ...

... is an indeclinable past part. ...

... VII P. with अ ...

... —Putting forth ...

deeds, exposing their evil deeds ... beautiful

—An attractive woman ... brings about

woman, a woman whose contact ... [illegible]

diseases ... [illegible] is a woman, who first ...

[illegible]

induces or creates confidence in a man and destroys him. वेशनारीप्रलोभनीय—Drawn or attracted by beautiful women. संकेतपूर्व उपनिर्णीय—By first fixing there; lying hid (उप+निर्+णी 1 P+ल्यप्) in appointed place. संकेत is a संकेतस्थल, a place which was first fixed settled. ('अत्र प्रथमम् उपनिरुध्य ... ') अभिद्रुत्य—(अभि+द्रु 1 P+ल्यप्) Having attacked destroyed. अकीर्तनीय—Unfit to be spoken; ignominious. प्रमापणे—हिंसने —Killing.

उपप्रलोभ्य-(उप+प्र+लुभ 4 P+Causal+ल्यप्)—Having induced them. विघ्नव्याजसमाप्यैः—To be accomplished under the pretext of meeting with accidents. When a man is engaged in digging out a hidden treasure or in achieving the success of a मंत्र, he is expected to meet with accidents. He is expected to have many obstacles in his way. प्रत्यपायनिवर्तनैः—अपायः प्रत्यपाय, प्रत्यपायात् निवर्तनं 'प्रत्यपायानां नाशार्थं ... सुपायाना. निवर्तनैः हिंसोत्पादनैः इत्यर्थः ।' (भूषण)—Refraining from finding out means of avoiding the danger; not allowing them to take precautions to save themselves from the danger and thus allowing the mad elephants to destroy them. There is a variant प्रत्यवायनिवर्तनैः which means प्रत्यवायो नाशस्तत्संपादनैः। (भूषण) Bringing about their destruction. व्याल इत्यादि [व्यालो दुष्टगजः प्रोक्तः। हलायुध] व्यालः दुष्ट हस्ती, A mad elephant

हिरण्यगुप्तप्रमुखेषु स्वस्वभागं [illegible] [illegible] सम्यक्त्व [illegible] — [illegible] wards the principal men aimed at [illegible] ading स्वस्वभागं for स्वभाग— It means स्वस्वभागं [illegible] [illegible] दायादाः [illegible] स्वभाग— दाय— A share of the ancestral property. Persons who quarrelled for their ancestral property. विवदमान— It [illegible] वि+वद् I A+मान (शान). उपांशु— Secretly, singly. अयथापूर्व— [illegible] — What [illegible] conduct was not proper of vicious conduct [illegible] ites. दौरर्थ्यविस्मिन — Women, having their [illegible] all of diseases, women of bad conduct [illegible] विरमय— [अभि+रम् I A=To sport, to amuse [illegible] अभिरमयते]+णिच्]. Inducing them to enjoy the company of. राजदन्तमीत्यादेर्गे— दन्तानां राजा राजदन्तः, [illegible] — This is like a राजदन्त, दन्तानां राजा (राजदन्तादिषु परम्) In such compounds the order of the members of the compound is changed [illegible] [illegible] [illegible] — Exercising their skill of administering poison or poisonous diseases through clothes, ornaments, garlands, cosmetics and such other things. चिकित्सापदेशेन आमयोपबृंहणैः— आमय = A disease. Under the pretext of giving them medical treatment, their diseases were made worse instead of improving;

by way of treating them they moved d... diseases ... [illegible] I A+ [illegible] ... enhancing, multiplying; augment as [illegible] ... [illegible] ... to administer virulent poison and others [illegible]
प्रवीरम्—[illegible] [illegible] [illegible] [कथय]-The chief or best warriors of which were ... [illegible] a past pass part. from [illegible] [illegible]
[illegible] —An excellent warrior; a good hero.

पालयाम्यम्—The king of Varnava, a ... south India ... [illegible] ([illegible] I A+ ... [illegible])=Having instigated, encouraged ... cited or fomented against. [illegible] (... IX P+णिच् [illegible]). Induced to ... or to make war with him [illegible] तेन परामृष्टः अभिद्रुत राज्यम् पर्यन्त राज्यप्रान्तभागो यस्य—... border-land or the frontiers of his kingdom were invaded or attacked. अभियोक्तुम्—परमभिद्रुत (... VII P+तुमुन्, infinitive of purpose)—In order ... march against him, to oppose him, to defeat ... बलसमुत्थानम्-बलस्य सैन्यस्य समुत्थानम्. Raising up ... the army; preparations or mobilizations of the ... or forces समगंसत--(सम्+गम् I P+लुङ् Aorist ... "गम्लृ गतौ । समुपसर्ग । लुङ् । समो गम्यृच्छिभ्याम्" इत्यात्मनेपद ... मिलिता इत्यथ । (भूयसा)—सम्+गम् and सम्+ऋच्छ् become Atm ... nepada अभ्यराति-अरातिं शत्रुम् अभि, [प्रादि समासः]-Aga...

r in front of the enemy अग्रयों=समये- ... न्यविशत्
... नि+विश् 6 P+लङ् imperfect) Encamp ...
his tents. कुन्तलपते.—(Of the king of Ku...
province north of ... It is the ...
art of the modern Hydrabad ...
as its capital ...
... His own dancing girl, ...
employed by him ... नाम- ...
... —Named ...
the earth. ... —
... —Her skill in mute ...
praiseworthy excellent, her skill ...
highly appreciated by ... and ...
अदर्शत्—Witnessed, watched, ...
... third person sing. from ...
... —He became passionately atta...
भुज्यत्—(भुज् VII P+लङ् past Act ...
her company, enjoyed her मधुमत्ताम्— ...
... —Intoxicated with wine समभ्यधत्त— ...
... III P+लङ् Imperfect)=Said पराभृशति—
Pollutes violates, spoils सोढव्या—(P...
part. (...) from सह् I A सोढव्य+टाप् ... femi...=
Should be endured, should be tolerated

Page 15—संभूय—(सम्+भू+ल्यप्)=Having made a common cause; having joined hands. मुरलेशम्=The King of मुरल or केरल. Murala is the river flowing

[illegible] Malati [illegible] names, [illegible] Let [illegible] together [illegible] [illegible]—[illegible] engaged [illegible] ([illegible]) [illegible] ([illegible]) Having [illegible] to this having accepted to do [illegible] [illegible] garments. कौशेयदुकूलकनकाम्बराणि-[illegible] [illegible]—Woolen cloths or shawls golden borders and of saffron colour. ([illegible]). प्राभृतीकृत्य-[illegible] [illegible] ([illegible] Sending, or offering as presents; sending [illegible] आत्मगुप्तेन-[illegible], [illegible]—Through his friends relations. संमन्त्र्य—Having held counsels with [illegible] स्ववशौ अकारयत्—Won them over to his [illegible] convinced them of his views; fixed their views won them over to his side. अकारयत्-कृ ([illegible] णिच् (causal) [illegible]+लङ् Imperfect [illegible] उभे [illegible] (द्वितीय) दिवसे (Irregular compound [illegible] etc.)—The next day [illegible]—[illegible] पंचमी).आमिषत्वम् अगमत्—As he did not know [illegible] (आमिषं=A bait)—Became a prey to; fell a victim was destroyed or killed by them, i. e. the [illegible] [illegible] and his friends. अपदर्शितम्-[illegible]—Which

प्रधानपुरुषै.–Hereditary ministers. अपसर्पेन्—निर्गच्छ Going away, getting out; removing secretly. अस्याः भावितया—As she had to suffer from di culties; as it was her fate to suffer. भर्तुर्द्वैमातुरः द्वैमातुरः—द्वयोः मत्रोः अपत्यम्, द्वैमातुर, द्विमातृ+अण् (' मातुरुत्संख्यासम्भद्रपूर्वायाः (When the तद्धित terminat अण् in the sense of 'an issue of' is added to the w मातृ, the word मातृ becomes मातुर if it is prece by a numeral or स or भद्र दर्शिता अभूत्—W presented to, was shown to. आर्या—A chaste respectable lady अनार्या — A rogue. आर्य is defi as ' कर्तव्यमाचरन्कममकर्तव्यमनाचरन् । तिष्ठति प्रकृताचारे स तु इति स्मृतः ॥ ' अन्यथा अभ्यमन्यत—Thought otherw thought that she was not a chaste lady. अन्वमन्य अभि+मन् IV A+लङ् Imperfect अखण्डचारित्रा—अख वैपरहितं चारित्रं यस्याः सा अखण्डचारित्रा, सच्चरित्रा.—Of go character. राज्यार्हं—राज्यस्यार्हम् राज्याधिकारिणम्—Fit administration. चिकीर्षति—(कृ 8 P A+सन् deside tive)—Desires to make इति—अस्मात् कारणात्, Beca she wanted to make her son an heir to the thro नैर्घृण्यात्—निर्गता घृणा यस्मात् निर्घृण, निर्घृणस्य भाव. नैर्घ (निर्घृण+ष्यञ्). Through cruelty अजिघांसीत्—((सन्+लुङ्) This is the third person singular ao of the desiderative of हन् 2 P=to kill–Desire wished to kill him अहम्—The forester, who relating the story to विश्रुत अवधाय–Having pla him safe somewhere आख्याय—Inform me. (Sec

ers. sing. Imperative लोट् of the causal of IX P (ज्ञा to know.) क्षेमस्थापित -Safely placed. निर्गमय्य -(निर्+गम् causal+ल्यप्)--Having arranged for his going out. [illegible]-([illegible]) First person sing. Aorist [illegible] वि+चर् I A.-Entered, wandered; lived; plunged into--आश्वासयितुम्-In order to create confidence in him (आ+श्वस् II P+णिच्+तुमुन्). विश्रमय्य-(वि+श्रम्+णिच्+ल्यप्)-Helping him to take rest, having given him some rest. राजपुरुषग्रहणभीतः-राज पुरुष [illegible] [illegible], [illegible] [illegible] [illegible], [illegible] [illegible] -Being afraid of the capture by the King's officers दूरपथम्-A long way off; away from the general road, byeways. अवपत्य-(अव+[illegible]+ल्यप्) Having fallen into this well here. एधि-May you be; This is second person singular Imperative लोट् of अस् to be. [I अस्तु । स्ताम् । सन्तु । II एधि । स्तम् । स्त । III असानि । असाव असाम ।] निरालम्बन—[illegible], अशरण. [[illegible] [illegible]]--Helpless, supportless.

[illegible]—([illegible] [illegible] किम्+ठ [illegible]) --Of which. मया अनुयुक्तः—When I asked. पाटलिपुत्र—The modern Patna. [illegible] etc the relation will be:—

वैश्रवण पाटलिपुत्रस्य वणिक्
|
[illegible]=[illegible] कुसुमधन्वा
|
सिन्धुदत्त=पुष्पोद्भव
|
सुश्रुत
|
विश्रुत

अनन्तरं.-Hereditary ministers. अपसरणं—निर्गच्छ- tiong away, getting out; removing secretly अपर अस्याः भावितया—As she had to suffer from diffi- culties as it was her fate to suffer. मधुमेनानुजात- द्विमनुः—इषे मनेः अनयन, द्विमनुर, द्विमन+मत् (मायात्) 'मधुर्गमनमनुष्यरतुंश्यः (When the शब्द term-ination अन in the sense of 'an issue of' is added to the word मनु, the word मनु becomes मनुष्य if it is preceded by a numeral or न or अध. दर्शिता प्रमृत—Was presented to, was shown to. आर्या—A chaste respectable lady अनार्य — A rogue. अर्य is defined as 'कर्तव्यमाचरन्कामकर्तव्यमनाचरन् । तिष्ठति प्रकृताचारे स तु आर्य इति स्मृतः ॥' अन्यथा अस्यमनस्यत—Thought otherwise thought that she was not a chaste lady. अन्यमन्यत अभि+मन् IV A+लङ् Imperfect अपगतचारित्रा—अपगत चारित्र्यं यस्याः सा अपगतचारित्र, मनोरथं.—Of bad character. राज्यार्हं—राज्यवेदयम्, राज्यधिकारोरिम्—Fit administration चिकीर्षते—(कृ 8 P A+सन् desiderative)—Desires to make. इति—अस्मात् कारणात् Because she wanted to make her son an heir to the throne नैर्घृण्यात्—निर्गता घृणा यस्मात् निर्घृणं, निर्घृणस्य भाव. नैर्घृण्य (निर्घृण+ष्यञ्). Through cruelty. अजिघांसीत्—(हन्+सन्+लुङ्) This is the third person singular aorist of the desiderative of हन् 2 P=to kill-Desired wished to kill him अहम्—The forester, who was relating the story to विश्रुत अवधाय-Having placed him safe somewhere. ज्ञापय—Inform me. (See

Page 15-क्लोमापोद्ध-क्लोम, क्लोमन् n. [illegible] (भूषणा). क्लोम means 'lungs' [illegible] अपोह्य—अप+वह् (उह्)+ल्यप्=Having removed [illegible] thrown off his brains or entrails [illegible] bladder. निष्कुलाकृत्य-'निष्कोष्य, [illegible] अन्तरवयवानां समूहो यस्मादिति बहुव्रीहौ डाच् [illegible] वि. कौ. Having taken out the different parts of the body of the deer. निष्कुल takes [illegible] when the meaning is 'taking out the parts of the body.' विहृत्य-विश्लेष्य वि+हृ (हृञ् [illegible] +ल्यप्)—Having cut off his अङ्गानि (understood) [illegible] may be taken with उर्वस्थिप्रभृतीनि—[illegible] ऊर्वस्थि आदौ येषां तानि—Thighs [illegible] and other parts. शूल्याकृत्य—शूले कृत्वा [illegible] इत्यर्थः 'शूलात्पाके' इति डाच्. The word शूल takes [illegible] आ (डाच्) when it means to cook or roast on [illegible] Having spitted it with an iron rod and thus [illegible] it; roasting it on an iron bar. दावाङ्गारेषु [illegible]—On the forest-fire. स्रोत-भर्जित Roasted. अतर्पयम् I quenched, satisfied. It is first person [illegible] तृप् from तृप् I, V, P. (तर्पति, तर्पयति [illegible]) अतर्पयम् [illegible]

- माहिष्मती—Modern Maheshwar (where the prince and his mother were living). दृती—चर्मपुटे [illegible] । (भूषणा)।—Leather bags. लिप्सु—(Desiderative noun [illegible] of लभ्)

Desirous of getting, with the object of obtaining or marrying her सोत्सवा V.L. उत्सवोत्तरा-उत्सवेन सहित, उत्सवपूर्णा-Full of festivities. मन्दकप्रनिपत्त्या-उचिताचरणेन-By good behaviour; by giving her good treatment तन्मुखेन प्रत्याकृष्य बालकम्-Attracting the prince back through the queen. आक्रोश—A public report अभिपत्स्यते-प्राप्स्यति (अभि+पद्+लृट् future). अंगीकरिष्यति Shall try to approach her with passionate feelings वत्सनाभनाम्ना--A virulent poison called वत्सनाभ [वत्सनाभ, 'दारदो वत्सनाभः स्यात् ।' अमरः । संनीय--संमिश्र्य--Having mixed. अगदेन--औषधेन । 'सजीवनं स्यादगदम्' इति वैजयन्ती। (लघुदीपिका) तस्या---स्वदुहितरि---Her daughter मञ्जुवादिनी- संदेश्यम्—कथनीयम्=Should be informed; proclaimed.

Page 16—कापालिकवेषच्छन्नौ-' कापाली स्यात्कपाली ' इति कोश । कापालिकस्य वेषेण छन्नौ-Disguised in the dress of a कापालिक, mendicant who begs his alms in the skull of a human head. कपालेन चरतीति कापालिकः. They are said to be the devotees of God Shankar, who also holds a कपाल. दीयमानभिक्षौ—दीयमाना भिक्षा याभ्यां तौ आवाम्-We will be receiving alms from the Queen alone, we will say that we receive alms from nobody except the queen. उपश्मशानम्—श्मशानस्य समीपे उपश्मशानम् (अव्ययीभाव.) Near the cemetery. वत्स्याव— First pers. dual, future लृट्, from वस् I P. We shall stay or live. आर्यमायाव—आर्या माया, येषु, येषां-Consisting of noble minded people रेवातटवर्तिनी—Situated

n the banks of the Rewa or the Narbada. रेवा=A roaring, jumping river. रेव् I A (रेवते) to jump, roar.] पैतृकर्यं—पैतृकस्य भव, [illegible] जनकसमृद्धौ जनता [illegible] भवद्। भृत्याः. निर्यास्यति—Will come out. (Third pers sing. Future, लृट् of निर्+या 2 P=To go.) निवेशयति—[नि+विश्+णिच् Causal+third person sing. present लट्] Will make him sit, will place him on the throne; will make him a king. तिरस्कृत्य स्थापित — (तिरस्+कृ+ल्यप्) [illegible] स्थापित—Was placed, concealed or hidden. [illegible]=वणिक्पुत्रस्य. Of that merchant boy. दारत्वेन एव कल्पिता—[illegible] [illegible]. Has been fixed as his wife. उपपत्स्यते=Will happen; Will come out true; सर्वथायं यथाचिन्तित-[illegible]—All this arrangement came out as I was planned before. उपधियुक्तम्–[illegible]—Full of fraud; full of deceit. तस्यै=For her; for the princess. [illegible]वेषेण—In the disguise of a devotee or an ascetic. [illegible] is said to be: [illegible] [illegible] [illegible]। [illegible] ॥

प्रस्नुतस्तनी–[प्र+स्नु 2 P + क्त past pass. part. [illegible]] प्रस्नुतौ स्तनौ [illegible] [illegible]। [illegible]–Her breasts began to ooze out at the sight of her son. हर्षवशम्—हर्षेण [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]। [[illegible]]—Spoke with her sweet voice, indistinct on account of her joy at the meeting of her son. अयम् अञ्जलिः —Here I fold my hands.

Desirous of getting, with the object of obtaining or marrying her संगमया V L उत्सवोत्तरा-... उत्सवपूर्णा-Full of festivities सम्यक्उपनिषद्या-... By good behaviour; by giving her good treatment तन्मुखेन प्रत्याकृष्य बालकम्-Attracting the prince through the queen आक्रोश.—A public re- अभिपत्स्यते-प्राप्स्यति (अभि + पद + लृट् future). अंगीकरिष्यामि Shall try to approach her with passionate feelings वत्सनाभनाम्ना--A virulent poison called वत्सनाभ ['दारदो वत्सनाभ: स्यात् ।' अमरः । संनीय—संमेल्य-Hastily mixed. अगदेन--औषधेन । 'संजीवनं स्यादगदम्' इति वैजयन्ती (लघुदीपिका) तस्या---स्वदुहितरि---Her daughter स्वदुहितरि संदेश्यम्—कथनीयम्=Should be informed; proclaimed.

Page 16—कापालिकवेषच्छन्नौ-' कापाली स्यान्महाव्रती ' इति कोश । कापालिकस्य वेषेण छन्नौ-Disguised in the dress of a कापालिक, mendicant who begs his alms in a skull of a human head कपालेन चरतीति कापालिकः. They are said to be the devtees of God Shankar, who also holds a कपाल दीयमानभिक्षौ—दीयमाना भिक्षा याभ्यां तौ आवाम्-We will be receiving alms from the Queen alone, we will say that we receive alms from nobody except the queen. उपश्मशानम्—श्मशानस्य समीपे उपश्मशानम् (अव्ययीभाव) Near the cemetery. वत्स्याव—First pers. dual, future लृट्, from वस् I P. We shall stay or live. आर्यप्रायान्—आर्याः प्रायाः येषु, श्रेष्ठान् Consisting of noble-minded people रेवातटवर्तिनी—Situated

[illegible] banks of the Reva or the Narbada. A [illegible], jumping river. [illegible] I A [illegible]) to [illegible]] [illegible]—[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]—Will come out. [illegible] pers. sing. Future, [illegible] (cf [illegible] P [illegible]) [illegible]—[[illegible] Causal—third person present [illegible] Will make him sit, will place on the throne, will make him a king. [illegible] [illegible] — ([illegible]) [illegible] [illegible]—Was [illegible] concealed or hidden. [illegible] [illegible] merchant boy [illegible] [illegible] [illegible]—[illegible] [illegible] Has been fixed as his wife. [illegible]—Will [illegible]; Will come out true. [illegible] [illegible]—All this arrangement came out as [illegible] planned before. [illegible]—Full of [illegible], full of deceit. [illegible] For her for the princess. [illegible]—In the disguise of a devotee or an [illegible]. [illegible] is said to be [illegible]. [illegible] [illegible] [illegible] [illegible]

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Desirous of getting, with the object of obtaining or marrying her संलिप्सया I L. उत्सवोल्लसा-उत्सवेन सहिता, उत्सवपूर्णा-Full of festivities सम्यक्सत्प्रतिपत्त्या-सदाचरणेन-By good behaviour; by giving her good treatment. तन्मुखेन प्रत्याकृष्य बालकम्-Attracting the prince back through the queen आक्रोश—A public report अभिपत्स्यते-प्राप्स्यति (अभि+पद्+लृट् future). अंगीकरिष्यामि-Shall try to approach her with passionate feelings. वत्सनाभनाम्ना--A virulent poison called वत्सनाभ [वछनाग] 'दारदो वत्सनाभः स्यात् ।' अमर. । संनीय--मिश्रित्य--Having mixed. अगदेन--औषधेन । 'संजीवन स्यादगदम्' इति वैजयन्ती । (लघुदीपिका). तस्य.--स्वदुहितरि---Her daughter मञ्जुवादिनी-संदेश्यम्—कथनीयम्=Should be informed; proclaimed.

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Page 17---बहु भागधेयम्—Great Luck; good fortune. सानाथ्यशंसी-सनाथस्य भाव सानाथ्य [सनाथ+ष्यञ्] सानाथ्यं शंसति असौ- Fortelling, that she will have a Lord, she will marry a husband अस्या—Of this Manjuvadini. मद्दर्शनबद्धरागसाध्वसां-मम दर्शनं तेन बद्ध रागः साध्वसं च यस्या सा—or मद्दर्शनरागेण बद्ध साध्वस यया सा । ताम् । मञ्जुवादिनीम् । Awe was inspired in her on account of the feeling of love produced in her when she saw me; she had a reverence and love for me at the first sight. Or whose mind was perturbed (बद्धसाध्वसा) on account of the feelings of love, she had for me निरोद्धव्य -Should be caught; should be arrested. (नि+रुध् VII A P+तव्य or potential-passive participle)

मञ्जुवादिनीरागलीनदृष्टिलीढधैर्येण-----मञ्जुवादिन्या राग-लीना या दृष्टि, तया लीढं आस्वादितं धैर्यं यस्य-Whose courage was licked up, taken over, by the Manjuvadini's eyes full of (passionate) love लब्धभैक्ष—[भिक्षाणां समूहः भैक्षम्] लब्धं भैक्षं भिक्षासमूहो येन—(भिक्षा+अण स्वार्थे, समूहार्थे-भैक्षम्)—आकार्य—आहूय. (आ+कृ VIII A P+णिच causal +ल्यप्). Having hinted him; having called him. अल्पायुः—अल्पं आयुः यस्य—Whose life is very little, who is to die. अपास्तशंकः—अपास्ता अपगता शङ्का भीति यस्य । निःसंशयम् इदं मम राज्यम् इति मन्य ।—Free from any doubt about the kingdom being his own; thinking that he was free from any fear of his kingdom being taken

भ्रमण]=Whirling round, a feat of body. आलीढ—Embracing; a feat in which skilful embrace is given or it may mean dancing with decorations or अलंकरणानि.=Gymnastic feats. वृश्चिकमकरलंघनादीनि-वृश्चिकलंघन मकरलंघनं च [इत्यन्ने भुवनानं पदं प्रतेद गदन्यनि]=Moving like a scorpion, (वृश्चिकवत्) and leaping like a crocodile (मकरवत्). मत्स्योद्वर्तनादीनि—मीनवत् विवर्तनानि । भ्रमण] । मत्स्योत्पत्न)=Splashing or jumping like a fish. आदायादाय क्षुरिकाः—(विश्वपदनानं हिरणि: । भ्रमण)—Taking again and again the daggers or small swords that belonged to people near by. उपहितपर्यस्तः---संपुष्यदेह, अस्त्रिभगतीर । भ्रमणं नर्तविसूद ' अमर ---With his body covered with those daggers. चित्रदुष्कराणि--चित्राणि च दुष्कराणि च--Wonderful and difficult to perform. श्येनपातः---Swooping like a hawk. परिभ्रमणान्ते येन मस्यन्ते चैत्ररसलयम् । आकाशमिश्रैतेन श्येनपात इतीरेत । अमर । उत्क्रोशपात ---Jumping like an osprey ' उत्क्रोशकुररौ समौ' । अमर ।=व्यामः- -प्रसारितकरयोर्न्यामं व्याम. उच्यते । A distance covered by the spreading of two arms. प्रत्युरसं-उरसंति प्रत्युरसं विभक्त्यर्थे अव्ययीभाव । प्रति+उरस्+अ added at the end of an अव्ययीभाव] जीव्यात वसन्तभानु - May वसन्तभानु live [जीव्यात् Third person, singular, desiderative from जीव् I P] By uttering these words his idea was to show to the people that the murderer was some servant or accomplice of वसन्तभानु, and thus throw the blame on वसन्तभानु, so that people will be disgusted with him. महाव्रस-मत्सरीरम्- My boy.

म्—छेदितुम्—Infinitive of purpose तुमुन् from छिद् [छिद् VI P=to cut] उद्यतासे —उद्य-। असि ना=With a raised sword. चारभटस्य—चारणश्चासौ भटश्च 'चारभटो नरः' इति हलायुधः। A bard warrior, who is a bard and a warrior both a warrior पीवरांसमुपसृत्य आक्रम्य—पीवरौ, मांसलौ अंसौ स्कन्धौ यस्य तस्य पीवरांसस्य आक्रम्य=Having attacked or jumped upon the fat shoulders [स्कन्धोपरि] of a man of plump body. विचेतनीकुर्वन्—With that feat alone विचेतनीकुर्वन्—अविचेतनं विचेतनं कुर्वन्, न विचेतः अविचेतः, अविचेतं विचेतं कुर्वन्, अभूततद्भावे च्विः। चेतस् drops its final स् before a च्वि termination]=Making him senseless. With फ् आकुलम्—Terrified, confused उद्धतहुंकृतेन With them look up. [उद्+हन्+हुंकृतेन ... ... and the final स् of the ... ... of च्वि and चक्षुस् is dropped before the addition of च्वि terminations and चक्षु becomes चक्षु by 'च्वौ च' इति दीर्घः. द्विपुरुषोच्छ्रितम् —द्वौ पुरुषौ प्रमाणं यस्य तत् द्विपुरुषम्. उच्छ्रितम्.—As tall as the height of two men

Page 18—अत्र पन्थाः=Here is the way by which you should follow the way by the marks left by me मार्गमिदमनुसरेः ... ... By the ... ... road or path in which the footprints of my feet were levelled or wiped off on the sands, by Naljangha. I instructed Naljangha to collect and

level out the sands on the road, so that people may not be able to follow or find out my direction; and he did it. तमालवीथ्या—तमालमया or तमालपूर्णा वीथिः— By the road which was full of तमाल trees. अनुप्राकारम्—प्राकारस्य समीपे (अव्ययीभाव)—By the side of the fort-wall. अवाचा—Towards or by the western direction (अवाच् or न्). उच्छ्रितेष्टकत्वात्—Because there were bricks stored up in a mound, or pile. उच्छ्रिता (उत् + श्रिता)=Raised, piled, heaped; उच्छ्रिताः इष्टकाः (ईंट) उच्छ्रितेष्टकाः, तासां भावः उच्छ्रितेष्टकत्वम्, तस्मात्। [हेतौ पंचमी]=or अवाक् च उच्छ्रिता च इष्टका उन्नतनीचेष्टका—The roads were paved with bricks placed high and low or in disorder. अलक्ष्यपादेन—अलक्ष्यः न लक्षितः पादः पादन्यासः यस्मिन्—In which my running was not marked or noticed. लंघितप्राकारखातवलय -लंघितः प्राकारस्य खातस्य च वलयः येन सः— I crossed the circle of the ditch round the fort-walls; leaped over the trench or ditch. प्रतिमुक्तपूर्ववेष —प्रतिमुक्तः परिधापितः पूर्वः वेषः येन—अमुक्तं प्रतिमुक्तं च [illegible] अपिनद्धवान्। प्रत्युपिनद्ध=I put on my body, my former dress. मत्कर्मतुमुलराजद्वारि-मम कर्मणा तुमुले, राज्ञः द्वाः, द्वारि, तुमुलः व्याकुलः —At the door or gate where people crowded together on account of my daring deeds. When they heard of my deeds they crowded at the gate. द्वारि is the locative singular of द्वार् or द्वाः *f*. Mark the declension:-I द्वाः, द्वारौ, द्वारः। II द्वारम्, द्वारौ, द्वारः। III द्वारा, द्वार्भ्याम्, द्वार्भिः, &c. दुःखलब्धपथः-दुःखेन लब्धः पन्थाः येन- Having obtained my way with great difficulty

[illegible]प्रतिमाधिष्ठाने—In the place where the image of the goddess was fixed. [illegible]—[illegible] ([illegible] which was made up beginning from one of the sides ([illegible]) of the image and covered its outer entrance by means of [illegible] stone, which was removed [illegible] from the side of a wall that was old [illegible] outer door or exit with a big stone which I removed from one of the old and shattered walls on the side of the image.

अथ गलति मध्यरात्रे—When the midnight was passing. [illegible] [[illegible]]—[illegible]—A eunuch; an attendant on the women's apartments. Both of them, the prince and [illegible], put on the costly jewels and other ornaments and dressed themselves in a rich dress all of which was brought to them by the attendants of the royal ladies. पूर्वेद्युः—[Indeclinable] [illegible]). [illegible]—[illegible]—To the king of Malwa. [illegible]—[illegible]—Brought about or arranged by the deceitful tricks of the king of Aśmaka.

प्रत्युषसि—*Ind.* प्रातःकाले—Early in the morning पूर्वसंकेतितपौरामात्यसामन्तवृद्धैः सह अभ्येत्य-पूर्वस्मिन् पूर्वं सङ्केतिताः आदिष्टाः, पौराणां अमात्यानां, सामन्तानां च वृद्धाः तैः सह· She came there in company of the oldest of citizens ministers and feudatories with whom arrangements were made formerly First she asked old citizens, ministers and feudatories to accompany her to the temple and she came there along with them परीक्षित कुक्षिविजनत्वं—परीक्षितं कुक्षेः वैजन्यं यस्य तत् [भवनं]—Having examined the loneliness of all the sides of that temple, she got it ascertained that all the sides of the temple were empty or without any person तद्गतदृष्टि ----तस्यां प्रतिमायां दृष्टिः निहिता दृष्टिः यया सा—She fixed her eyes on the image of the goddess परोदात्तम् - -(Superlative of पटु) अत्यन्तम्----Very great, very loud पटह ----दुन्दुभिः—A drum. अणुतररंध्रप्रविष्ट— अणुतरेण रन्ध्रेण प्रविष्ट ----Entered or came through a very small hole वृत्तान्त ----हस्त गत वृत्तं .....I got a hint or information लोहपादपीठ ---लोहमयं पादपीठम्— The pedestral of iron. अंसालपुरुषप्रयत्नदुरुत्क्षेपम्— अंसलपुरुषः अंसलपुरुषः, तेषां प्रयत्नः, तैः दुःखेन कर्तुं शक्यम्· [अंस+लच् (अंस) बलवान्पुरुषः वाक्यते The words अंस and अंस take an affix लच् in the sense of affection and strength respectively] The iron pedestral was so heavy that it was very difficult to be lifted up or moved even by efforts of very strong men. विपुलैश्वर्यार्थम् ----विपुलं एव सर्वं यस्य तद्

[illegible]

…हस्तम्]-Holding up or lifting [illegible]
निरगमयम्--[First person singular [illegible] causal of निर्+गम] I helped [illegible] प्रत्यर्थीभूय
यथापुरम् or यथापूर्वम्- As it was before [illegible]
[illegible] Appearing before them. प्रत्यक्षदृष्ट [illegible] With [illegible] account of the actual [illegible] before. [illegible] In a way in which they were [illegible] which was clearly marked for [illegible] in their hair was standing erect [illegible] joy of the realization of the queen's [illegible] उद्गत [illegible] their folded hands lifted or raised up [illegible] Wonderstruck [illegible] full of amazement. [illegible]—I said. I [illegible] (अति+अय+क्त) आपद् [illegible]—When he was in troubles, or in difficulties.

P. 19-शार्दूलरूपेण निरस्तया- Having [illegible] in the form of a tiger. It was proclaimed [illegible] that the prince was devoured by a tiger and that rumour is now interpreted or explained in this way that is, the tiger who devoured the prince formerly was the goddess herself and that she devoured him in order to save him from the troubles.

in which he was placed then मत्सुततया—B.... he is my son now and therefore. अमन्दमातृपक्ष न मन्दः मातृ॰ पक्षः यस्य=Whose lineage on this mother's side was not low, who belongs to a noble line on his mother's side, as the goddess herself became his mother as she protected him. परिगृह्णन्तु—You should accept him; acknowledge him.

दुर्घटकूटकोटिघटनापाटवप्रकटशाठ्यनिष्ठुराश्मकघटघट्टनात्मानम्-दुर्घटा घटनाशक्या; दुर्घटस्य कूटं कपटम् दुर्घटकूटं, दुर्घटकूटानां कोटिः अग्रं कोटिसंख्या वा दुर्घटकूटकोटिः; दुर्घटकूटकोटेः घटना योजना दुर्घटकूटकोटिघटना; दुर्घटकूटकोटिघटनायां पाटवं कौशलं दुर्घटकूटकोटिघटनापाटवं; दुर्घटकूटकोटिघटनापाटवेन प्रकटं स्फुटं यत् शाठ्यं शठकर्म तेन निष्ठुरः दुर्घटकूटकोटिघटनापाटवप्रकटशाठ्यनिष्ठुरः, अश्मकः एव घटः, तस्य अश्मकघटस्य घट्टनः चालयिता, आत्मा यस्य सः तम् [माम्]—Take me as one, whose soul is powerful to break off the earthen jar in the form of अश्मक as he is cruel and his roguery and skill in bringing about or arranging crores of difficult tricks. I am one whose powers are strong enough to break the earthenjar in the form of अश्मक who is cruel by nature, as now recognized from the deceitful tricks he played and that are now brought to light. रक्षानिर्वेश—रक्षायाः रक्षणस्य निर्वेशः भृतिः मूल्यं वा [निर्वेशो भृति-भोगयोः] Price or compensation for the protection I gave him. सुभ्रु—सुशोभने भ्रुवौ यस्याः—Of beautiful eyes. अभ्यनुज्ञाता आर्यया=Has been allowed to me, has been granted me, by the goddess.

आर्यवृत्त-आर्य [illegible] — [illegible] मा मे श्वश्रू —
[illegible] दर्शयामास [illegible]
at my mother-in-law [illegible]
much overjoyed [illegible]
which is impossible to [illegible]

दयायन् प्रमाद [illegible] मञ्जुवादिनीमादिप्रयम — She arranged for the proper [illegible]
arranged for the proper [illegible] reader kind of
She so arranged that the [illegible] me hands
Manjuvadini was given in marriage [illegible] my hands
by regular or proper method. [illegible]=I closed
the whole.

मत्प्रयंत्र [illegible] —Without my secrets or plots being known. When people could not find out my secret plans. [illegible] By telling out about lost things, about things in the fist and by reading out thoughts, thus showing that I was not an ordinary man, but I had in me something divine.

प्रभावहेतु-प्रभावस्य हेतु —Cause of his greatness. [illegible]— गुणवत्यहनि-On an auspicious day. [illegible]—Got him shaved for a [illegible]. उपनाय्य पुरोहितेन [उप+नी+causal णिच्+ल्यप्]= Having performed his thread ceremony by the family priest. पुरोहितेन पाठयन्...Giving him training

under the priest पुरोहितेन goes with [illegible] and [illegible] by [illegible].

अचिन्तयं च-I also thought. शक्तित्रयायत्तम्—[illegible] त्रयम् तेन आयत्तम् or [illegible] आयत्त [illegible]---It depends on the three kinds of powers. मन्त्रप्रभावोत्साहा-The power of majesty and the power of counsel मन्त्रश्च प्रभवश्च उत्साहश्च—The power of counsel, and energy परस्परानुगृहीता --Mutually beneficial helping one another, co-operating with each other कृत्येषु क्रमन्ते-They are able to achieve some deeds, they are able to perform or achieve something

मन्त्रेण हि विनिश्चय· अर्थानां-By the power of the counsel one can be sure of his plans. A king, when he gets proper advice from his councillors, can be sure of the success of his plans. प्रभावेण प्रारंभ -As he possesses the power of majesty, his plans can start or begin well, when people know that he is their master and obey him and thus his schemes begin well. उत्साहेन निर्वहणं-By the power of his energy he can accomplish the plans An energetic king alone can finish the work he begins.

पंचांगमंत्रमूल·—An administrative policy or नय· is compared to a big tree and all those things seen in the case of a tree are said to be found in the tree of politics, also in different forms as explained further.

N[illegible]

[illegible]

तं, [illegible]

[illegible] ।

1 [illegible] friends [illegible] of achieving the objects [illegible] divisions of place and [illegible] of resisting the opp[illegible] सिद्धि – success [illegible] प्रभावसम्पत्त – [illegible] [illegible]

[illegible] tree of policies is of two sorts [illegible] of money and men. A p[illegible] and good m[illegible] his command a good treasur[illegible] चतुर्गुणोपमाविदित—[illegible] [illegible] His power of energy has four kinds or branches or parts. The tree of policy [illegible] of energy, [illegible] and [illegible] It has seventy-two [illegible] sovereigns or helpers as its leaves.

[illegible]—षड् गुण [illegible]—The six expedients or proper course of policy to be used by a king in foreign affairs. They are [illegible] [illegible]

1 संधि=Peace, friendship, alliance. 2 विग्रह=War 3 यान=Marching; expedition. 4 आसन=Stay or halting. 5 द्वैध=Duplicity. 6 आश्रय=Taking shelter शक्तिसिद्धिपुष्पफलश्च—शक्तिः सिद्धिश्च पुष्पाणि फलानि च यस्य सः [नय•]—It has for its flowers and fruits the power and success (of a king. power or शक्ति is पुष्प and सिद्धि or success is फल.) नेतुः उपकरोति—Does good or is very useful to a leader, he may be the king or his chief minister (cf. नये न्यमीनिरतस्य पुरुषपुङ्गवम् । नन्दी-मानत I)

अनेकाधिकरणत्वात्—अनेकानि अधिकरणानि प्रकाराः यस्य, तस्य भाव, तस्मात् (हेतौ पंचमी)—अनेकप्रकारत्वात् । Because it has many kinds, as it has to depend on different divisions. दुरुपजीव्य—दुःखेन उपजीव्य उपजीव्य, उपजीवितुं शक्य.—The tree of politics is very difficult to be maintained or made use of, difficult to be made to give proper results or fruits. कोसलाभिजनत्वात्—कोसलवासत्वात् । संततिगोत्रजननकुलान्यभिजनान्वयौ । इत्यमर —Because he comes from the province of Kosal; because he is the resident of Kosal. कोसल is modern province of Ayodhya comprising the districts of Gonda and Baharaich कुमारमातृपक्षः—Belongs to the side of the prince's mother. (Vide कोसलेन्द्रात् कुसुमधन्वना अस्य माता जाता इति ।

अवमत्य एव—Having disregarded or dispised his advice. स चेत् लब्धः पेशलम्=If he can be obtained or

duced to come to our side or be induced to accept the office of the minister, it will be an excellent arrangement.

Page 20—को नु एष मायापुरुषः—Who indeed is this deceitful person? भुजंग—(भुजं वक्रं गच्छति)-(1) A snake; (2) a gallant man; a wicked man. (Both the meanings of भुजग are to be applied here) किं नु खेने मत्स्ये ... -Now that the prince is captured (परिगृहीतः) by this snake or a rogue, one does not know whether he will be devoured or destroyed or will be thrown out and thus saved. स यद्वदिष्यति तदसि बोध्यः—I should be informed of what he says to our offer of accepting the office of the chief minister.

प्राभृतै–उपायनैः–By offering him bribes or presents ... कथा=Having narrated different ... of stories. संवाहन पाणिपादम्—Having shampooed hands and feet. ... संवाहयति=to shampoo) ... The names of ... of the body are to be expounded in ... When I was given an opportunity of ... in confidence; ... I pleased on account of his exp...

When I saw that he was pleased and in good mood अप्राक्षम्—I asked him [First person, sing, Aorist लुङ् of प्रच्छ् (पृच्छ् I P=to ask]. त्वदुपदिष्टेन नयेन- In the ways instructed or advised by you.

भद्रमैवं वादीः --भद्र कल्याण इति संबोधनम्। मा एवं अवादीः - Do not say so [अ of अवादीः is dropped after the prohibitive particle मा (न माङ् योगे इत्यागमनिषेध)अवादीः is second person, singular, Aorist लुङ् of वद् I P= to speak.] अभिजनस्य शुद्धिदर्शनम्—The purity of birth in a high family is clearly seen or it may be taken as. अभिजनस्य शुद्धि=Purity of birth and दर्शनम् असाधारणम्—Extraordinary beauty of form. असाधारणं बुद्धिनैपुण्यम्, महत् कौशलम्-Extraordinary skill of intelligence; of wisdom, अतिमानुषं प्राणबलम्=Superhuman physical strength मानुष अतिक्रम्य वर्तते इति अतिमानुषं प्राणानां बलम्। शिल्पज्ञानम्-Knowledge of arts. अनुग्रहार्द्रं चेतः - His heart is always wet with favour, tender with mercy अविषह्यम्-(अ+वि+सह्यम्, सोढुमशक्यम) अत्यमित्रीणम्—अति+अमित्र+ख ईन । [अमित्रान् शत्रून अभिमुख अलं गच्छति तथा। ' अत्यमित्रं च्छ चेति ख ' ... । भृशम्। Strong enough to oppose or overpower his enemies [अति+अमित्र takes a ख (ईन) termination also when the meaning is 'to face the enemy bodily ' It also takes the terminations छ (ईय) and यत् (य) in the same sense] So अत्यमित्रीय, अत्यमित्र्य and अत्यमित्रीण all mean to oppose the enemy bodily. सन्निपातिनः गुणाः—All

ties are fixed or got

इष्टानाम् एव विनिवेशनम्

...ensures free to his enemies

...is just as a...

...र्मणि नियुक्तः । विनय ... प्रदाता

...स्य इदं --For

...ffectionate कौलीनमस्मय

...र: ["आत्मनेपद ...

...the sense "he...

...The affix ... in the

belonging to 'of') विधि ... it he i have ... the

second person, singular, Imperative of ...)

उपधाभिः विशोध्य—उपधैः ... (उप+धा+अङ ...) "आत्मधर्मोपधा" । उपधा धर्मादिभिर्यत्तु परीक्षणम् । अमर । It is a trial by causing a person go astray from the paths of धर्म, अर्थ, काम. Test of honesty. It is of four kinds: 1 loyalty, 2 disinterestedness, 3 continence and 4 courage. cf. ... । सर्वोपधाविशुद्धान् मन्त्रिणः कुर्यात् ... । All the Brahmanas and ministers should be tried by धर्म etc. (mark ... and ... which are ...) मतिसहायम्—... A helper in my plans. ...— ... [By ... becomes मत at the end of a तत्पुरुष compound]. In his company; becoming his friend. सत्यशौचयुक्तान्—... honesty ...—Endowed with truth and honesty. True and honest. त्रिविधवर्गजनान्—

विविधानि व्यञ्जनानि वस्त्राणि वेषाणि येषाम् ते (गूढपुरुषाः)-Who were in different disguises. उदपादयम्-I secured the services of (उत्+पद्+णिच् causal, first person, sing)

तभ्यः उपलभ्य-Having known; having learnt from those spies. लुब्धसमृद्धश्च-लुब्धश्च असौ समृद्धश्च।--Persons who were covetuous and rich. अत्युत्सिक्तम्-Extremely puffed up or proud. अविधेयप्रायम्-विधेय=obedient; प्रायेण अविधेयः अविधेयप्रायः तम्.-Almost disobedient or turbulent. अलुब्धताम् अभिख्यापयन्—(अहं)--प्रकटीकुर्वन्-Declaring or making it known that freedom from greed or avarice was a good thing. (अभि+ख्या 2 P+णिच् causal= to proclaim, to make it known+शतृ present participle). धार्मिकत्वम् उद्भावयन्—I raised the dignity of religious-mindedness; I created a liking for virtue, inspired a sense of duty. नास्तिकान् कदर्थयन्—Troubled or tormented the heretics. नास्तिकान्—Non-believers in the God. कण्टकान् विशोधयन्—Cleared the thorns or obstructions in the way of the administration. अमित्रोपधीः उपघ्नन्—Destroying or thwarting the deceitful tricks of the enemies. अमित्राणां शत्रूणां, उपधीः छलानि-कपटानि, उपघ्नन् नाशयन्। (उप+हन+शतृ) चातुर्वर्ण्यम्—चत्वारः वर्णाः चतुर्वर्णाः एव चातुर्वर्ण्यम्, (चतुर्वर्ण+ष्यञ्)--Established the four castes in respective duties. अभिसमाहरेयम् अर्थान्--[अभि+सम्+आ+हृ+विधिलिङ् Potential first person sing] I collected the State revenue or State taxes

मूल-अर्थ. दूते हेतु —Depe[illegible] mone[illegible] of which wealth is the root cause [illegible] [illegible] the [illegible] हेतु [illegible] beginnings or undertakings [illegible] or connected with, political matters

Page 21—तत्र दौर्बल्यात्—On account of, by weakness in, the Politics [illegible] (दुर्बल [illegible]). आकलय्य—[illegible] (आ+कल् 10 P. [illegible] to know, [illegible]) having grasped [illegible] Proper measures, political plans

> [illegible]
> [illegible]
> [illegible]
> [illegible]
>
> [illegible] quoted in पद्धति.

अन्वतिष्ठम्—(अनु+स्था [तिष्ठ] I P+लङ् Imperfect first person, sing.)—I performed, I followed.

GLOSSARY

Abrevlations used in the Glossary.

A or *a* =Atmanepada.

Adj or *adj* =Adjective.

F or *f* =Feminine.

Ind or *ind* =Indeclinable.

Inf or *inf* =Infinitive of purpose.

M or *m* =Masculine.

N or *n* =Neuter.

P or *p* =Parasmaipada.

PPP or *ppp* =Past passive participle.

Pre P or *pre p* =Present participle.

1, 2, 3, figures =Conjugation or class or group t which a root belongs.

GLOSSARY

नेय *Adj.*—Unworthy [illegible]
spoken

—Dice.
र *N.*—An eye.
ग्न *Adj.*—Became an [illegible]
ज —God of Love
रागः—Passion.
लेपनः—Unguents, cosmetics
गद —Medicine
अजस्रम् *Ind.*—Constantly.
अजिनम्—Skin.
अञ्जलिः—Folded hands, salutation
अटवी *F.*—A forest.
अणुतर *Adj.*—Very small; very minute.
अतिमात्र *Adj.*—Very strong, of great prowess courageous.
अतिवेदना *F.*—Great trouble
अतिरक्त *ppp.*—Very fond of, greatly attached to.
अद्रि — A mountain,
अध्यक्षः—A head; a superintendent.
अध्वन् *M.*—A road.
अधिगतिः—Knowledge, knowing

अध्यवसाय.—Determined perseverence.
अभिकरण—Parts: elements.
अभ्यभिभूयमान *Adj.*—Being brought under the power of, surpassed in, being overpowered.
अननुबंधः—*Breaking, discontinuation, stopping*
अनवरतं *Ind*—Constantly
अनर्थ.—Calamity; danger.
अनल्प *Adj.*—Not small; great
अनवस्थानम् -Unsettled condition; unstability: uncertainty.
अनर्गल *Adj.*—Unrestrained; unchecked
अनार्यः—A wicked man; a low man.
अनायक *Adj.*—Masterless.
अनुसंधानं—Keeping a watch over.
अनुनयः—Keeping well-pleased, or satisfied
अनुपमानं *Adj*—Unparallelled without any comparison; excellent
अनुवृत्ति —Following.
अनुष्ठानं—Performing; executing
अपक्रमणं—Directing towards, letting one off against.
अनुत्तर *Adj.*—Excellent; unsurpassed; incomparable.
अनुयातृ *M*—A follower.
अन्तःपुरं—Lady's apartment.
अन्धस् *N.*—Food.
अन्वेषणम्—Searching
अपकर्षः—*Reduction.*
अपदेशः—A pretext.

अपचयः—Reduction
अपत्यं—Issue.
अपसरः—Exit.
अपकृत ppp—Insulted, injured missed.
अपरशंक Adj.—Free from fear
अप्रतिहतवृत्ति Adj.—With its operation unobstructed,
अप्सरस् F.—A heavenly damsel, a nymph
अबाह्य Adj.—Not out of; not unknown to, expert in.
अभिजन—Birth; birth in a noble family.
अभिषंग—Attachment; liking
अभिरुचिः—Fondness.
अभिमान—Pride; respect.
अभियोक्तुम् Inf—To oppose; to invade.
अभ्यन्तरीकृत ppp.—Was admitted to
अभ्यमित्रं Ind.—Towards the enemy.
अभ्यमित्रीणम्—Strong enough to defeat one's enemies.
अभ्यास.—Vicinity; nearness
अभ्युदय.—Prosperity; fortune.
अभ्युपाय.—Arrangements; plan; a scheme.
अमुतः Ind—From this world.
अमात्य—A minister.
अयथावृत्त Adj.—Not of good conduct; of improper conduct; a profligate.
अयन्त्रितमुखः—Talkative; of licentious speech.
अयातयाम Adj.—Time for enjoyment of which is not yet gone; fresh; youthful.
अरिष्टं—Calamity; misfortune; evil.

अरिषड्वर्गं — The group of six internal enemies: काम, लोभ, मोह, मद and मत्सर.

अर्जन— Earning

अर्थ — Object, thing, happening; occurrence; we:

अर्थशास्त्र—Science of Politics and Economics.

अर्धमुष्टि *f* –Half a handful, A town officer.

अभिख्यापन *Pre P*—Proclaiming as good.

अर्भक —A child.

अलम् *Ind*— Enough; *Adj*. powerful.

अलक्ष्मी *f*—Poverty.

अल्पाल्प—Very small

अवधीरणम्—Disregard.

अवनि *f*—The earth.

अवज्ञा—Insult.

अवधार्य—Having made sure of safety.

अवस्था *f*—Condition; circumstance.

अवसर —An occasion.

अवकीर्ण *ppp*—Scattered; got as a loot.

अवलिप्त *ppp*—Puffed up with; proud of.

अपाक्—West.

अवाचा—By the West.

अविधेयत्वं—Disregard; not being influenced; the state of not being under the control of.

अविमुखः--Never opposed to; always eager for.

अविनीत *Adj*.—Immodest; rude.

अश्मक.—Travancore.

अस्खलित *ppp*.—Unobstructed.

GLOSSARY

[illegible] *Adj.*—Of bad conduct.
[illegible] *Adj.*—Strong.
अस्थि *n.*—A bone.
अहंकारः—Pride, self-respect.
आकुल *Adj.*—Frightened; confused
आक्रन्दनं—Crying; proclaiming; a report.
आगमः—Veda.
आटविक —A forester.
आत्मसम्पद् *f.*—Personal excellence; qualities of the soul.
आत्मसंस्कारम्—Polishing, refining of the self.
आत्मसात् *Ind.*—In one's own possession.
आदेश —An order; command.
आन्वीक्षिकी *f.*—Logic and Metaphysics.
आपीडवर्तं—A gymnastic feat. (see Notes)
आप्तः—A trusted friend; relation.
आभरणं—An ornament.
आमर्षः—Spirit; anger.
आमयः—A disease.
आमिष —Flesh.
आमिषत्वं गम्—To fall a prey to; to become a victim of.
आयत *Adj.*—Long.
आयतिः—Source; issue; prosperity.
आयः—Income.
आयास—Trouble; agony.
आयुष्य *Adj.*—Good for living; beneficial to life.

आर्यः—A gentleman.
आर्या—A noble lady.
आराधनं—Accomplishment; service.
आरोग्यम्—Health.
आर्तिः—Trouble.
आलोचनम्—Inspection; supervision.
आलानपादम्—A physical feat in which one leg raised up and the other shortened and then whirling. (see Notes)
आवर्जित *ppp* —Acquired; accomplished.
आवाप —Consideration of foreign affairs.
आशयः—Intention; stomach; soul, the mind.
आशयाग्नि.—Abdominal heat; gestric fluid.
आश्वासयितुं *Inf.*—To place confidence in; to refresh.
आसनं —A seat, a position; an office.
आसव. —Wine
आस्पद—Firm hold, place.
आहरण—Collection, revenue.
इंद्रियम्—Sense
इंद्रियार्थः—Object of senses
इन्धन—Fuel
इषु —An arrow
इष्ट *Adj*—Desirable, fine
इष्टका *f.*—A brick
इष् *I.I.*—To desire
उद्भावयत् *Pre. P.*—Creating a liking for.
उद्भावयितृ *m*—One who raises others to dignity.

उपप्रलोभनम्—Allurement
उपबृंहणं—Increasing; fostering.
उपयोगः—Use; utility; execution.
उपलक्षणम्—Inspection, detection; observation.
उपशमः—Peace, tranquility.
उपसंहारः—Concentration, converging
उपाध्यायः—A professor, a teacher
उपांशु *Ind*—Secretely
उपाय—Expedience; means, remedy.
उर्वी *f.*—The earth.
ऊरु—A thigh.
ऊर्ध्वपादः—A physical feat in which one has movements of the body in various w (see Notes).
एकतानता *f.*—Concentration n one object.
ऐकाग्र्यम—Intentness on one object.
ओदनम्—Boiled rice
औपकारिक *Adj.*—Useful, beneficial.
कटक—An army.
कण्टकः—A thorn; an obstacle.
कदर्थनं—Teasing.
कदर्थयन् *Pre. p.*—Tormenting.
कपाटः—A door.
कफः—Phlegm.
कंबलः—A shawl.
कर्णधारः—A helmsman; a pilot; a leader.
करणं—A limb; a body; a feat; a means.

कलत्रं—Wife
कल्प —Practicable thing
कल्पित.—Arranged settled
कष्ट —A trouble, a hardship difficulty
कष्टम्—*Ind* hardly, hard
काञ्चनं—Gold; *adj.* golden
कार्कश्यं—Hardihood roughness
कामुकः—A man of licentious conduct
कार्षापणः-णं—A copper coin
काव्यविस्तर.—Expanse of poetry field of knowledge
कामतन्त्रम्— Science of sexual enjoyments
काकिणी—A small coin, 20 cowries
कापालिकः—A follower of the Shaiva sect who moves with a skull in his hand for taking alms
किसलय —A tender leaf, a sprout.
कीदृश *adj.*—Belonging to whom
किरात.—A forester
कुङ्कुम —Saffron
कुशीलव.—An actor
कुक्षि.—A side; a belley, a part
कूटकर्म *n.*—A deceitful trick.
कृतकर्मन् *adj* —Persons doing good work, dutiful
कृश *adj.*—Reduced to poverty, lean
कोप —Anger, a quarrel
कोश —Treasury; wealth.
कोशागारं—Treasury-house.

कोष्ठागार—Granary; store-house of corn.
कोदण्डः—A bow.
कृत्स्नम् *Ind.*—The whole.
क्रीडा *f.*—Sport; enjoyment.
क्रोध —Anger; disaffection; discontent.
क्लोमन् *n.*—The lungs.
क्षुध् or क्षुधा *f.*—Hunger.
क्षुरिका *f.*—A small dagger.
क्ष्मा *f.*—The earth.
क्षेम.—Safety; good; protection of what is acquired or earned.
क्षेमप्राप्त *adj.*—Reached in safety.
खण्ड -ण्डं—A part; a portion.
खलु *Ind.*—Indeed.
खात —A ditch.
गति *f.*—Course, motion; means; remedy.
गरियसी *f.*—Of high order.
गवल —A wild buffalo.
गवय —A gayal.
गात्रम् —A body, a limb.
[illegible]—Singing.
गुणवत् *adj.*—Meritorious; fruitful; auspicious.
गुल्म —A thicket.
[illegible]
[illegible]
[illegible]
[illegible] *adj.*—kn[illegible]able.

ग्रस् 1A—To devour, to appropriate to oneself

ग्रहः—A planet; a star.

ग्रीवा f.—A neck.

घट—A jar.

घटना f—Bringing about an incident

घट्टनं—Breaking.

।—A Cowshed.

ꣳ—A circle; a group

चक्रवर्तिन् m.—An emperor.

चतुरंग adj.—Having four parts.

चतुरंगबल—Army consisting of four parts, हस्ती, अश्व
रथ and पदाति

व्याम—Distance equal to spreading of arms, about a
yard

चर—A spie.

चारभटः—A brave warrior in secret garb; a valorous
man, a bard and a warrior.

चारणः—A bard.

चिकित्सा—Diagnosis; treatment.

छन्दानुवर्तिन्—Acting up to the wishes of; ministering
to the desires of.

चित्र adj.—Of various sorts.

चिरबिल्व—A kind of tree, करंज.

चूडः—A head.

चेष्टा—Movement; behaviour.

छद्म—A fraud; deceit.

छिद्रं—A hole; a weak point.

जंघा—A thigh; a leg.
जनपदः—A country.
जनसमाज —A host or group of men; public body.
जन्तु —A creature.
जन्मिन् *Adj.*— One who is born; a creature.
जव—Speed.
जरत् *pre. p* —An old man.
जर्जर -*Adj.*—Shattered, loose; delapidated.
जानपद —A countryman, a villager.
जार —A paramour.
जीर्ण *adj* - Old; shattered; *m* an old man
ज्यायसी *adj.*—Elder.
तट. - A precipice, a side.
तंत्र—Department, Internal policy, home administra-
tion
तमाल A kind of tree
तिरस्करणम् Despising disregarding,
तुमुल *adj*—Crowded, confused
तूर्य—Musical instrument
तूर्ण *ppp* —Quick; speedy, silent.
तूष्णीम् *Ind*—Silently, silent
तेजस्विन्—A Spirited man.
त्रयी *m.*—The Three vedas (ऋग्वेद, यजुर्वेद and सामवेद)
त्वच् or त्वक् *f.*—Skin.
दक्षिण *adj*—Great, noble, liberal.
दण्ड —Punishment; policy, government
दण्डनीति —Science of politics; administration.

द्वेष्य *adj* -=An object of hatred

द्वैमातुर —A step-brother.

धर्म —Duty, virtue; one of the four पुरुषार्थ—धर्म, अर्थ काम, मोक्ष.

धर्षणीयता *f* —Quality of being defeated.

धातृ *m* —The creator; a paramour.

धूर्त *adj* —Cunning; clever.

नदीष्ण *adj* —Well-versed in; proficient in.

नयज्ञ —A politician.

नाडिका—Part of an hour; 24 minutes; घटि.

नाटकीया *f* —A dancing girl.

नाम *Ind* —Under the pretext of; as is well-known showing outwardly

नास्तिक —A non-believer; a heretic.

निधान—Wealth, treasure.

निवसन—A dress; garment

निसर्ग —Nature.

निसर्गपटुधी—naturally clever.

निर्भर्त्सित *ppp.*—reproached

निर्वहण—Accomplishing; finishing; carrying out; realisation of one's object.

निर्वासित *ppp* —Driven out.

निष्पत्राकृत *Adj.*—discharged an arrow so forcibly that its feathers remained outside.

निर्वेशः—Remuneration; compensation.

निष्कलः—An old man; a weak man.

निष्कुलाकृत्य *Ind.*—Having separated the different parts of the body; having dissected.

[illegible] *adj.*—Cruel

[illegible]—Proud of one's knowledge of politics; puffed up with politics.

[illegible]—Mute dance.

[illegible]—Dance accompanied with music

[illegible] *adj.*—Wicked, hard, harsh.

[illegible]—A leader, a politician; a ruler the man at the head, the prime minister.

[illegible] *adj.*—Skilled in; nearest to.

[illegible]—Ruthlessness; cruelty

[illegible]—The five elements of political wisdom (1) The allies (2) Means or remedies (3) division of time and place (4) counter-plans (5) attainment of the object.

[illegible]—A cock fight.

[illegible] *adj.*—Belonging to the side.

[illegible]—A cloth

[illegible]—A drum.

[illegible] *adj.*—Great; very loud.

[illegible]—clothe.

[illegible] *adj.*—Clever; sharp; skilled.

[illegible]—A clever fellow.

[illegible] *n. adj.*—Expert.

[illegible]—Office, post.

[illegible]—An enemy.

[illegible]—A follower; a servant.

[illegible]—One who creates laughter; a joker.

परिवादः—Censure; scandal.
परामृश् *IP*—To violate; to spoil.
परामृष्ट *ppp*—Attacked; invaded; violated.
पर्यन्तः—A boundary; a frontier.
पर्याप्त *ppp*—Sufficient.
पाकः—Cooking
पाखण्डिन् *m.*—A heretic; a non-believer.
पाटवं—Skill.
पादन्यासः—Setting of the foot.
पादपीठं—A foot-stool.
पादातं—Infantry.
पानं—Drinking
पानगोष्ठी *f*—Drinking party.
पापिष्ठः—A sinner.
पार्श्वं—A side
पामरः—A low man
पिपासा *f*—Thirst
पित्र्य *adj*—Belonging to one's father.
पितृपैतामह *adj*—Coming from forefathers; ancestral.
पिशुनः—A wicked man, a backbiter
पीवर *adj*—Plump
पीवरांस *m.*—A Plump shoulder
पुरोहितः—A priest
पूर्वेद्युः *ind.*—On the previous day.
पृष्ठतः *ind.*—On the back, from the rear.
पेशल *adj.*—Good, well
पैशुन्यं—Wickedness backbiting

प्रभ्रंशने—Falling.
प्रमत्त *adj.*—Puffed up, proud.
प्रमदा—A woman.
प्रमापणं—Killing.
प्रमार्जनं—Wiping off, blotting out; removing.
प्रयासः—An effort, a trouble, tormentation.
प्रलाप —An irrelevant talk.
प्रवीरः—An excellent warrior.
प्रह्व —Submissive, humble.
प्रसङ्गः—An occasion.
प्रसादः—A favour.
प्रसादवित्तः—A famous favourite
प्रस्तरः—A stone; a slab.
प्रस्नुत *ppp*—Oozing
प्राक् *Ind*—First, towards the East; Eastern
[illegible] By the East [illegible]
प्राकारः [illegible] A rampart
[illegible] A judge.
[illegible] —A present, bribe
[illegible] *Ind* Having presented
[illegible] To move, to scatter, to prove effective [illegible]
[illegible]
[illegible] *adj*—Well treated, respected by
[illegible] *f*—A [illegible]
[illegible] —A [illegible]
[illegible]

मन्त्रः—Counsel; advice; A political plan; a [illegible] syllable.

मन्त्रशक्ति—The power arising from good advice.

मंत्रण—Advice.

मन्त्रसाधनं—Accomplishing a magical trick or a secret syllable

मंत्रिवक—A cunning minister.

मर्त्यं—A mortal; a man.

मर्मन् *n*—A weak point; vital

महादेवी *f*—A crowned queen.

महाव्रतिन् *m*—A mendicant, a sage,

मातामहः—Maternal grandfather.

[illegible] *f*.—Dress, wealth.

मानं—Weight measure

[illegible] A deceitful rogue

[illegible]

[illegible]

[illegible] *f*—A town named Mahesh var.

[illegible] *ind*. Secretly privately

[illegible] *pres. p*. Shaking

[illegible]— A [illegible] a village revenue officer

[illegible]— [illegible] in the feet.

[illegible]—[illegible]

[illegible]—[illegible]

[illegible]—A [illegible]

[illegible]—[illegible]

[illegible]

मौल *adj*—Hereditary.
यजमानः—A sacrificer
सर्वार्ह *ind*—Capable of enjoying everything.
यातना—torments, troubles.
यात्रोत्सवः—A fair
यापनं—Passing
यामिनी *f*—A night
योगः—1 Earning what is not obtainable, strategems, political measures
विषकन्या } *f*.—A beautiful woman who attracts the man
विषाङ्गना } and kills him; a public woman.
रन्ध्र—A hole.
रसः—Poison, enjoyment.
रसदः—One who administers poison.
रसप्रयोगः—Mixing or administering poison.
रहस्यं—Secret.
रागः—Love.
राजकुलं—Royal family; royal palace.
राजयक्ष्मा *m*—Consumption; tuberculoses
राजविद्या—Kingly lore; A lore fit for a king.
रुदितं—Crying; sound.
जरयिष्यति—Will digest.
रेवा—The river Narbada.
रोधस् *n*.—A bank.
रोमाञ्च —Horripulation.
लकुचः—A kind of tree.
लवः—A particle.

लाघवं—Skill; quickness; nimbleness.
लावण्यं—Splendour; beauty.
लीढ *PPP.*—Licked, taken up.
लीला—Acting,
लीन *ppp* —Concealed; fixed.
लुब्ध —A greedy man.
लेश —Part. लेशन—Creating occasion for.
लोकतंत्रम्—Public affairs, public administration.
लोकयात्रा—Worldly life
लोकवाद —Public rumour.
लोमन् *N*—Hair.
वक्षस् *N*—Breast; chest
वणिक् *m.*—A merchant
वत्सनाभः—A kind of poison.
वदान्यः—A liberal or generous man.
वध —Killing, destruction
वनस्पति —A tree.
वपुस् *N*—The body.
वयस् *N*—Age
वर *Adj*—Best.
वरांशुक —A costly garment.
वसु *N.*—Wealth, money
वर्षा *f.*—Rains.
वंश.—Family or race, a bamboo
वर्मन् *N.*—The body
वराक.—A poor man.
वर्षवर or वर्षवरः—A eunuch

श्वस्—Tomorrow.

श्वश्रू—Mother-in-law.

षाड्गुण्यं—Six qualities (1) peace or alliance (2) war (3) marching against (4) halting (5) shelter (6) duplicity.

संक्रम—Method; course of conduct; channel.

संकिरेयुः—Should mix up.

संकुल *adj.*—Crowded, confused.

संकेत.—Settled or appointed place.

संगीतं—Music

सत्त्वं—Strength, an animal, a beast.

सद्य *Ind*—Instantaneous.

सद्वृत्तं—Good conduct.

संधि—Peace.

संधुक्षण—Enkindling instigating, stimulating.

संध्या—Evening prayer

संकलित—Put together collected together.

संसृज्य *Ind*—Having mixed.

सपणबन्धम् *ind*—With wager

सपत्राकृत *ppp*—(The arrow was) discharged in such a way that it fixed in the body and remained there mortally wounding it

संपात—Falling, attack

सम्भू *I P*—To join, to make a common cause.

सम्भावनीयता *f*—Handsomeness to gaze, imposing appearance, impressiveness, possibility.

सैकत—Sands.
सोढव्य *adj*—To be suffered.
सौवर्ण *adj.*—Golden, of gold.
स्कन्ध—A trunk
स्खलितं—A mistake; a blunder.
स्तम्भित *ppp.*—Checked, curbed.
स्थगित *ppp.*—Shaken, removed.
स्थलपथः—Roads.
स्थूल *adj*—Big, great
स्थैर्य—Stability, firmness.
स्पृहणीय *adj*—Enviable, excellent.
स्व. *adj.*—One's own
स्वसृ *f*—A sister.
स्वाध्याय—Daily study of the Vedas.
स्वार्थ—Selfishness
स्वस्त्ययनं—A rite that removes evil and brings result
स्वैरविहारः—Free enjoyment of sport.
हस्त.—Moving of hands in dice.
हस्तचंक्रमणं—A physical feat in which one raises legs up and moves on hand.

